

The Indiana Jewish

Post & Opinion

Volume 65, Number 26

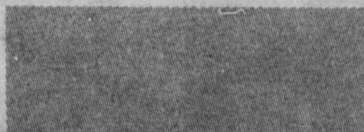
March 10, 1999 • 22 Adar 5759

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VOTERS IN MIND — This photo of Mrs. Clinton at a Jewish women's affair was shot as she was considering whether to run for the senate from New York, but it will do her in good stead if the grind to win votes gets under way.



WOMEN ARE STRONG — Except for Jewish women's organizations like the National Council of Jewish Women and Hadassah local groups of male national Jewish organizations hardly exist anymore and only this week one American Jewish Committee local group has announced its disbanding. But in Tidewater Va., Women's American ORT there celebrated its 40th anniversary and its committee planning the occasion at which Edythe Harrison and Joyce Strelitz will be honored posed for this photo are from left, front row seated, are Marcia Hofheimer, Anne Copeland and Leslie White. Back row Shari Friedman, Abbie Laderberg, Ronni-Jane Konikoff, Candy Familant, Jodi Klebanoff, Fay Silverman, Marcy Peck, Leslie Legum, Linda Longman and Sara Trub.

Reform moving too far to the right—Schindler

CINCINNATI — His fear that the Reform movement will move too far to the right was expressed by Rabbi Alexander Schindler in his sermon at Rockdale Temple's 175th anniversary celebration. In his half hour sermon, the former president of the Union of American Hebrew Congregations expressed concern of a split in the movement.

At issue is "The Ten Principles" which he said was "dead in the water".

Describing himself as left of the center he expressed concern that the Reform movement will swing too far to the right to the point of exclusion — to the point of splitting the movement.

His reference was to "Ten Principles" being advocated by HUC-JIR president Richard Levy.

The 10 Principles which call for greater observance were challenged also although not frontally when the Central Conference of American Rabbis executive board established a task force to study them. Their future is to be decided at the annual convention in Pittsburgh this year.

Rabbi Paul Menitoff, executive vice president of the CCAR, noted in the January issue of the CCAR Newsletter that many are grumbling that Reform has become too traditional...robbing them of their Reform Judaism.

Amos Oz lends a hand for a liberal Judaism

JERUSALEM — When only one person decides to join the Reform-Conservative challenge to dominance by the Orthodox of religious control here is that news? It is when that person is Amos Oz who has respect not only in Israel but throughout the Jewish world.

The novelist who is well-known throughout the literary world was quoted by his wife as his decision came after 200,000 Orthodox Jews protested recent rulings empowering Reform and Conservative movements.

"Amos called on the Israeli public to register with the Reform and Conservatives to encourage and support the movements so they won't be persecuted by the Orthodox," she said.

There was no comment, however, from Oz, who is ill, but he and several other authors and academics sponsored an advertisement in Haaretz, the daily paper, calling for the Reform and Conservative movements to defend Israeli democracy.

"Save Judaism from the enemies of democracy," the ad pleaded. "The attacks from the religious establishment on the court system prove that most of the streams of Orthodox Judaism aren't willing to live according to democratic norms."

The Associated Press news account stated that "native-born Israelis who once ignored the more liberal U.S.-based movements are starting to identify with Reform and Conservative Judaism

Continued on page NAT 2

Bouquet Of The Week

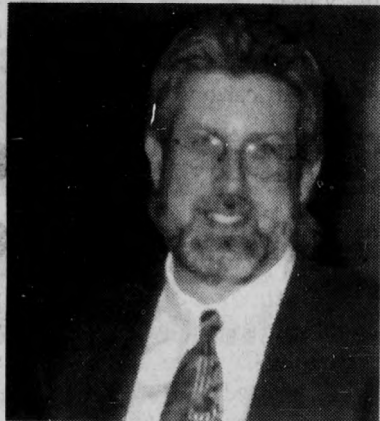
Memo to: Pandell's Florist, 1601 N. Capitol Ave.

Send this week's bouquet to:

Irwin Levin

Irwin Levin will receive the P-O Bouquet of the Week in recognition for his service to the local Jewish community and, indeed, to the world Jewish community.

Levin is one of 10 lawyers in the United States chosen by a federal court to serve as lead attorneys on a world-wide class action against Swiss banks on behalf of Holocaust survivors and their heirs. The case was recently settled for \$1.25 billion. He continues to work on the case and on other cases against European banks,



Irwin Levin

insurance companies and industries that utilized slave la-

borers.

He also was chosen by survivor Eva Kor of Terre Haute recently to proceed against the Bayer Co., on allegations that it participated in the use of Auschwitz twins and other children as unwilling test subjects for drugs, in collaboration with the infamous Dr. Josef Mengele and other Nazis.

Levin in November 1998 received the Hoosier Freedom Award from the Indiana Trial Lawyers Association.

He serves on the boards of the Federation, Congregation Shaarey Tefilla and the Children's Wish Fund and is a former chairman of Israel Bonds.

Levin and his wife, Blayne, have three children, Lindsay, Josh and Cory.

He is a graduate of Indiana University School of Law and has practiced at the firm of Cohen & Malad for the past 20 years, mainly in the areas of commercial litigation and class actions.

He will be honored as a special guest Wednesday, April 14, at Arthur M. Glick Jewish Community Center by the Endowment Fund of the Federation, at a reception to honor Philanthropic Fund donors and Golden Givers.

Bible teaching measure fails

Rep. Jerry Denbo, D-French Lick, introduced legislation to teach children in his district about the Bible.

He tried to amend a bill Monday, March 1, to allow public schools to teach students about the Bible. Of course, it would not have been confined to schools in his district.

The measure would not have required the lessons, and schools would have been urged to shy away from teaching any specific religious doctrine or beliefs.

But Rep. Vernon Smith, D-Gary, withdrew the bill containing Denbo's proposal to stop a Republican amendment about testing that he disagreed with.

Denbo continued to hope his measure would get into law.

Violinists to present Brown Bag concert

The JCC has arranged a series of Brown Bag Concerts at the Center beginning Tuesday, March 16, at 12:45 p.m., when for a pittance lunchers can listen to a performance by Vladimir Krakovich and Yefim Pastuch, founding members of the Indianapolis String Quartet.

Krakovich was born in Kiev, Ukraine, and holds a master's degree from the Music Conservatory in Rostov-on-Don. He joined the India-

napolis Symphony Orchestra in 1984. Pastuch was born in Ekaterinburg, Russia. He studied music in Kishinev, Moldova, and in Moscow. He was concertmaster of the Moldovan State Symphony in 1972. He joined the ISO in 1983.

Admission to the Brown Bag Concert is \$1 for JCC members and \$3 for nonmembers.

For more information call the JCC at 251-9467.

Concert to present Easter, Passover music

Dialogue Today has issued an invitation "for women only" to attend a concert of Passover and Easter music at 7:30 p.m. March 23, at Indianapolis Hebrew Congregation.

Rosemarie Gore Bigbee and Cantor Janice Roger will sing. Their performances will be followed by a dessert reception.

Dialogue today is a group of Black and Jewish women dedicated to their common concerns for human dignity and rights.

There is a suggested donation of \$5 at the door and reservations are required. They may be made by calling Helen Calvert at 293-7442 or Cathy Mendelson at 257-5457.

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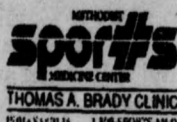
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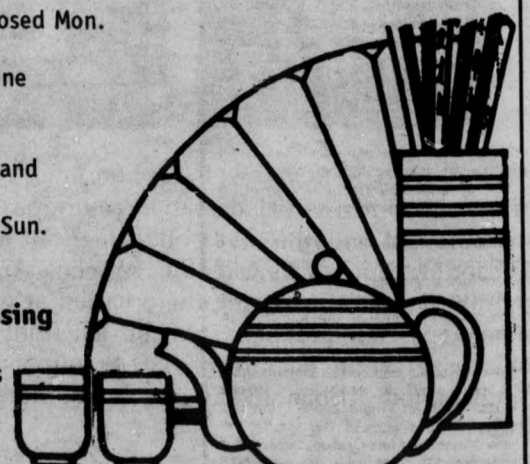
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Second day school being considered

Indianapolis' two largest Jewish congregations are seriously exploring the possibility of establishing a new community Jewish day school.

Indianapolis Hebrew Congregation and Congregation Beth-El Zedeck have formed a committee and have consulted the Bureau of Jewish Education to establish principles and core values for developing the new school.

Jon Pryweller, president of Indianapolis Hebrew Congregation, in his column in the IHC Bulletin, concedes the idea is not new, but says the committee "is the most positive and definitive step that has ever been taken in that direction..."

Pryweller mentioned the committee in the context of discussing the importance of religious education to the continuity of the Jewish people. The bulletin of Beth-El Zedeck said the new school will be governed by an independent community-based board of directors. No site for the school has been determined, but initially it may be housed at the BJE Smulyan-Stolkin Education Center. Depending on how quickly development proceeds, the school might open as soon as fall 1999 with first grade classes or fall 2000 with first and second grades.

The school would be of Jewish religious orientation, but non-denominational within that orientation, respecting the diversity of Jewish practice and having a curriculum blending secular and Judaic knowledge, enriched by arts, athletics and the teaching of foreign language in addition to Hebrew.

IHC's Reform congregation and the Conservative-Reconstructionist Beth-El Zedeck have long been serious about Jewish education for children, with religious schools, encouragement of studying at BJE for bar and bat mitzvah candidates, support of the SKIP (Send a Kid to Israel Program) program and family education opportunities. In addition, Beth-El's Rabbi Sandy Sasso has done much writing and speaking about the importance of religious education for children and has authored several books for young children about religion.

The 6th grade religious school students of Indianapolis Hebrew Congregation will gather at the IHC south side cemetery to observe the ritual burial of religious objects on March 14.

Ritual object burial scheduled

Anyone who has old prayer books, Bibles, yarmulkes, tallitot (prayer shawls) or other ritual objects too worn for use and wishing them buried may bring them to IHC's education office before March 14.

prayer books, Bibles, yarmulkes, tallitot (prayer shawls) or other ritual objects too worn for use and wishing them buried may bring them to IHC's education office before March 14.

Voucher opponents helped by Wisconsin lawmaker

The Jewish Community Relations Council and other groups battling against education vouchers got some high-level help last week from Wisconsin.

Wisconsin State Senate President Gary George had sponsored a voucher program in his state — an experimental one in Milwaukee.

He told a Statehouse news conference it was a good thing to experiment, but the results failed to show that inner-city children learned better in private schools than in public schools.

George said parents of students who got the state vouchers felt better about their children's schooling, but the main result was to channel money away from public schools to private ones, including religious schools. He said states would be better off

supplying money enough for teachers.

No plan for support of nonpublic education has gained much support in the Legislature this year, so the rally seemed to be mainly a preventive effort. The one bill that did emerge would have granted tax credits for out-of-school educational programs, such as those of for-profit learning centers. The Senate Finance Committee killed the bill.

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More Jewish giggles

From the neck up...

A little Jewish boy was sent to a Catholic school by his folks. Of course, he had no idea of who Jesus, Joseph, or Mary were, and on the first day of school, he got punished by the teacher for not knowing such basic things.

When he told her his predicament, his mother said, "Don't worry, son. I'll sew the answers to those questions on your collar, and every time your teacher asks you a question, all you have to do is to peek at your collar."

The following day, the teacher came up to him, and asked him, "Who is the Holy Virgin?"

The boy peeked at his collar and replied, "Mary."

The teacher seemed a little bit surprised, but continued on. "And who is her husband?" After another peek at the collar, he replied, "Joseph."

"Why, very good son," the teacher commented.

"And for the last one," said the teacher. "Who is their son?"

The boy peeked again at

his collar and replied confidently, "Arrow!!"

Puns for the making

The Washington Post recently invited readers to re-style any word from the dictionary by adding, subtracting or changing just one letter, and supplying a new definition. Winners included: reintarnation: coming back to life as a hillbilly....glibido: all talk and no action... and giraffiti: vandalism spray painted very, very high..

The P-O will happily print your winning restyling of Jewish words with the winners' names. Examples could be like these (*Yup, we grabbed a couple obvious ones.*)

Flatke - A very thin latke.

Boychick - He's effeminate or she's not.

To submit entries use e-mail to Jpost@surf-ici.com or fax: 317-972-7807 or postal mail: Indiana Jewish Post & Opinion/238 S. Meridian St./Indianapolis, IN 46225, attn: Ed Statmann

Variation on a parrot

A man who was feeling

guilty for leaving his mother alone to much went to a pet shop to get his mother a companion. At the shop he was shown a parrot that could speak two languages, sing opera and generally provide stimulating conversation. Pleased beyond belief he bought the bird and sent it to his mother. After not hearing from her for a few days he called and asked how she liked the parrot.

"I loved it" she replied "It was really delicious."

"You ate it?!" he exclaimed. "That bird could speak two languages and sing Carmen. It was one of a kind and you ate it!"

"Well," she retorted, "if it was so smart why didn't it say anything?"

Odd man out

A rabbi, a minister, and a priest were playing poker when the police raided the game. Turning to the priest, the lead police officer said, "Father Murphy, were you gambling?" Turning his eyes to heaven, the priest whispered, "Lord, forgive me for

what I am about to do." To the police officer, he then said, "No, officer; I was not gambling." The officer then asked the minister, "Pastor Johnson, were you gambling?" Again, after an appeal to heaven, the minister replied, "No, officer; I was not gambling." Turning to the rabbi, the officer again asked, "Rabbi Goldstein, were you gambling?" Shrugging his shoulders, the rabbi replied, "With whom?"

At a busy intersection on the Lower East Side of New York, pedestrians were waiting for the "walk," signal — except for one young man who sped across the street against the light. An old Hassid shook his head and said to the others at the curb: "Two thousand years he's waiting for the Messiah, and he can't wait for a light."

What's great about Purim

1. Making noise in shul is a mitzvah.

2. Levity is not reserved for the Levites.

3. If you're having a bad hair day, you can always wear a mask and no one will know

who you are.

4. Purim is easier to spell than Khanuka, Chanukah, Chanuka, Hanuka, Hanukkah — the Hebrew name for the Festival of Lights.

5. You don't have to kasher your home and change all the pots and dishes.

6. You don't have to build a sukkah and eat outside.

7. You get to drink wine & you don't have to stand for kiddush.

8. Mordechai - 1; Haman - 0.

9. You won't get hit in the eye by a lulav.

10. You can't eat hamentaschen on Yom Kippur.

Glatt it's not

Rabbi Friedman, quite Orthodox, did a double-take: there in the restaurant, clearly visible through the large window, was the president of his congregation. And yes, that was a bowl of clam chowder the waitress was setting before him. As the rabbi watched in horror the main dish, jumbo shrimp wrapped in bacon,

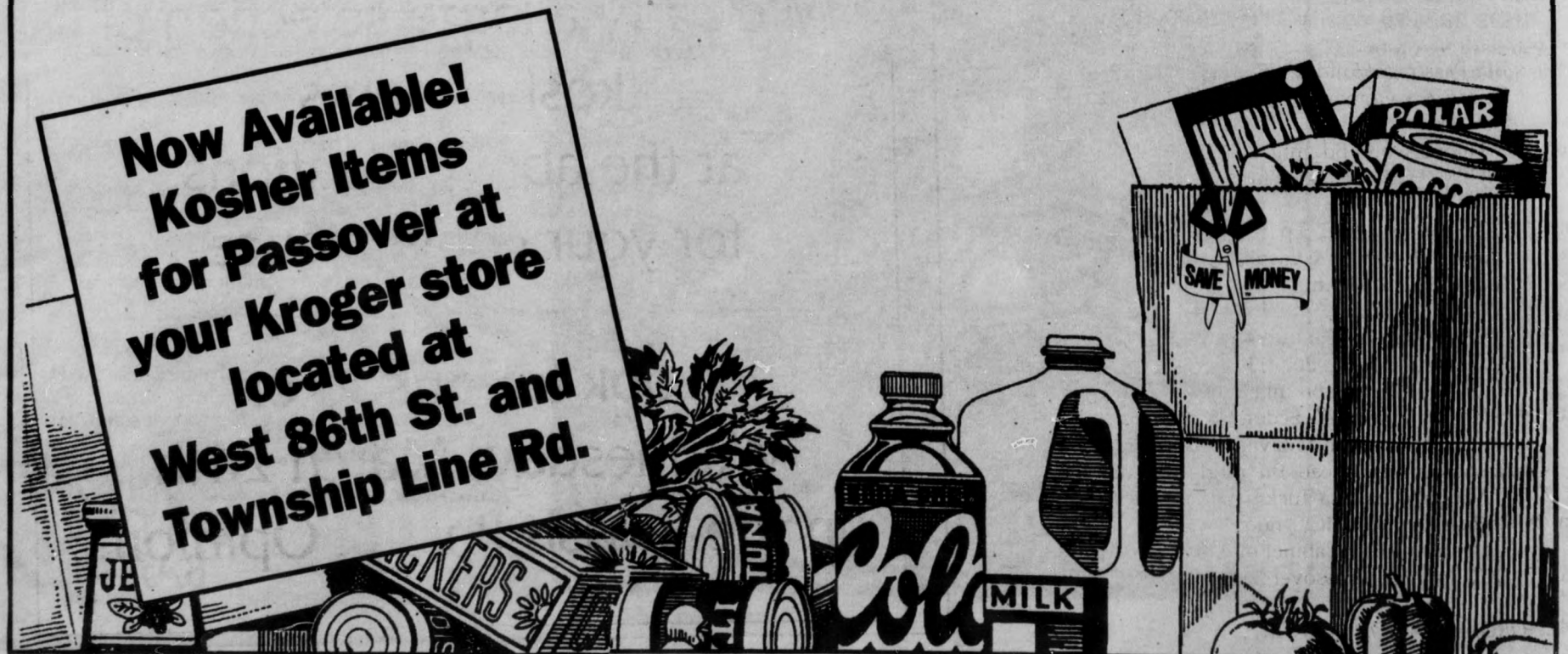
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Giggles

Continued from prev. page
was set down next.

Oblivious to the rabbi's disgusted visage, the president ate his way through his dinner. As he left the restaurant, the rabbi accosted him saying: "You, you of all people, leader of the congregation, supposed to be an example, how could you eat such treif?"

The president replied, "You saw me eat the soup? And the shrimp?" "Yes" and "Yes" came the replies. "Then

there is no problem....I ate my food under rabbinical supervision!"

Art of bargaining

A man is finally moving to Israel, so he goes to the local rabbi to ask for advice.

The rabbi says: "And remember, my boy, there are a lot of salesmen down there who would like a quick buck, so whatever you do, don't buy anything unless you can get it for half the price".

So the fellow thanks the

rabbi and off he goes to Israel.

One day, he's out for some air and he sees this marvelous hat in a store window. So he gets in and asks "How much is this hat?"

"That would be 2,000 shekels", says the salesman.

"This is too much. I will take it for 1,000".

"You can't be serious! Look, I'll let you have it for 1,800".

"No, still too much. 900 is my last offer," says the new arrival.

The salesman frowns and

asks: "Where are you from, anyway?"

So the customer tells him. "Are you a friend of that rabbi?" asks the salesman.

"Yes."

"In this case I tell you what. I'll let you have that hat for free."

The customer thinks for a second and says:

"Then I'll take two of them."

Family, planning

Morris calls his son in New York and says, "Benny, I

have something to tell you. However, I don't want to discuss it. I'm merely telling you because you're my oldest child, and I thought you ought to know. I've made up my mind, I'm divorcing Mama."

The son is shocked, and asks his father to tell him what happened.

"I don't want to get into it. My mind is made up."

"But Dad, you just can't decide to divorce Mama just like that after 54 years together. What happened?"

Continued on page 7

Community Calendar

MARCH

(Where place, time or both are omitted, check with organization.)

- Wed. 10 Beth-El Downtown Study Grp, Christ Church Cathedral, noon
- Thur. 11 Beth-El Adult B'nai Mitzvah Class, 7 p.m.
- Fri. 12 Shaarey Tefilla Tot Shabbat Program, 6 p.m.
- Sat. 13 B'nai Mitzvah, Holzman twins, IHC, 10:30 a.m.
- Sun. 14 JCC Indoor Triathlon, 8 a.m.
- Ritual object burial, IHC South Side Cemetery *
- BJE Al Galgalim/Training Wheels prgm, 9 a.m.
- Beth-El Talmud Class, 11:15 a.m.
- Beth-El sisterhood Torah Fund Mitzvah Lunch, noon
- Shaarey Tefilla Annual Cong. Mtg, noon
- Hasten Heb. Academy Talent Show, 5:30 p.m.
- City of Hope Dance, Mickey's Pub *
- Mon. 15 IHC Board meeting, 6:30 p.m.
- IHC New Horizons, luncheon mtg, program by OASIS *
- Tue. 16 BJE Al Galgalim/Training Wheels prgm, 9:30 a.m.
- Brown Bag Concert, classical strings, JCC, 12:45 p.m.
- Wed. 17 Szold Hadassah Bd. mtg, JCC, 2 p.m.
- P'ninat Hadassah mtg, holistic medicine, JCC, 7 p.m.
- Thur. 18 JCC Exec. Bd mtg, at JCC, 6 p.m.
- JCC bd mtg at JCC, 7 p.m.
- Beth-El Adult B'nai Mitzvah Class, 7 p.m.
- Ha'Ima Hadassah bd mtg, 7 p.m.
- Yiddish culture film: Tevye der Milkhiker, JCC, 1 p.m.
- Sat. 20 Ha'Ima Hadassah Passover Seder *
- Sun. 21 Beth-El Women's Study grp., 9:30 a.m.
- BJE Passover Holiday's Explorer Club, 3 p.m.
- JCC/BJE 1-woman play, The WALTONsteins, JCC, 7:30 p.m.
- Mon. 22 Hooverwood Bd. mtg, 7:30 p.m.
- NCJW/Hadassah Jewish Studies prgm, JCC, 7:30 p.m.
- Tue. 23 Hadassah mtg, JCC, 5 p.m.
- Music of Passover & Easter, women only, Dialogue Today, IHC, 7:30 p.m.
- Wed. 24 Beth-El Northside Study grp, JCC, noon
- Federation Exec. Committee mtg, JCC, 5:30 p.m.
- Akko, Israel, Youth Band, JCC, 7:30 p.m.
- Hadassah Chapter bd mtg, Hooverwood, 7:30 p.m.
- Thur. 25 Hadassah Women's Seder, JCC, 6:30 p.m.
- Beth-El Adult B'nai Mitzvah Class, 7 p.m.
- Hasten Hebrew Acad. Bd. mtg, 7:45 p.m.
- Sat. 27 Bat Mitzvah, Melissa Tuckman, IHC, 10:30 a.m.
- Sun. 28 Yiddish luncheon, JCC, noon
- Federation, HRD Cabinet mtg, JCC, 7:30 p.m.
- Wed. 31 JCC 1st night Passover Seder, JCC, *

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Critic's Corner

Butler's best was very good

By CHARLES EPSTEIN

The Butler University Ballet presented its annual Mid-winter Dance Festival at Clowes Memorial Hall. It was a truly diversified presenta-



tion as it is each year. There always is something for everyone.

However, that philosophy ensured that many aspects of the program were not liked at all.

There were six parts to the program, divided in half by an

intermission. If you liked only one of the numbers, then you had to wade through the others. And suppose you liked more than one? There were still dances that you didn't care for.

I understand trying to please everyone's taste and introducing something new, but somehow this festival still disappoints its audience. I haven't heard one patron state that there wasn't at least one part of the evening that was distasteful and unattractive. But I would be remiss if I did not say that what did please me entertained me greatly.

The evening started off with Sergei Prokofiev's Symphony No. 1. Choreographer Rochelle Zide-Booth had her eight marvelous dancers performing in unison. Their pre-

cision was beautiful to watch. The eight danced in typical classical ballet form as the program got off to a rousing start.

Next came "Archipelago" with monotonous music by Brian Eno. The choreography by Cynthia Pratt made no sense, as any music could have been played to her dance steps. The actual canned music was dull and repetitive. The choreography was uninspired. This selection was way too long and taxed the audience. The only redeeming factor was the excellent dancing of senior Ching-Yin Wu.

We finally heard some live music as William Grubb played his cello on stage. The music was Johann Sebastian Bach's "Suite No. 1 for Violoncello." Larry White provided some more strange choreography as his creative steps did not fit the music either and clashed with Bach. The audience deserved an intermission and got one.

After intermission came a special world premiere which truly is hard to explain. Australian choreographer John Mullins was commissioned

for the work "Whimsy" which included music by Niccolò Paganini, Bobby McFerrin and Meredith Monk. What was seen on stage was really different and unusual.

What followed was "Janis," inspired by the lyrics and music by Janis Joplin. This was quite interesting as choreographer Michelle Jarvis had her seven talented dancers in toe shoes for four contemporary musical selections. What helped this sequence was the utilization of projections on the rear screen that showed clever patterns. The other choreographers should take note, for the rear screen projections were a blessing. Again, the music was on tape.

The final selection of the evening was the highlight of the program. Artistic director and choreographer Stephan Laurent presented "Journey into Elsewhere." The music

was by composer Leonard Salzedo. "Concerto for Percussion" was performed live by the Butler Percussion Ensemble in the Clowes pit. Conducted by the able Jon Crabel, the execution of this most difficult work was exceptional.

What happened on stage was remarkable, as this selection was truly a masterpiece. The choreography was highly imaginative. In step with the exciting music, Laurent directed his dancers to an intoxicating fast pace. The staging was unique and greatly inspired. The evening ended on an extremely high note.

In April this unique Butler Ballet will present "Giselle" at Clowes Memorial Hall to complete its season. As one of the leading ballet departments in the United States, let's hope this production gets the local reputation and recognition it deserves.

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Giggles

Continued from page 5

"It's too painful to talk about it. I only called because you're my son, and I thought you should know. I really don't want to get into it any more than this. You can call your sister and tell her. It will spare me the pain."

"But where's Mama? Can I talk to her?"

"No, I don't want you to say anything to her about it? I haven't told her yet. Believe



Peter



Zachary

Holzman twins to be b'nai mitzvah

Peter and Zachary Holzman, sons of Diane and Andy Holzman, will become b'nei mitzvah in services March 13 at Indianapolis Hebrew Congregation.

Ryan McDonald is new bar mitzvah

Ryan McDonald, son of Rhea and John McDonald, became bar mitzvah on March 6 in services at Indianapolis Hebrew Congregation.

me it hasn't been easy. I've agonized over it for several days, and I've finally come to a decision. I have an appointment with the lawyer the day after tomorrow."

"Dad, don't do anything rash. I'm going to take the first flight down. Promise me that you won't do anything until I get there."

"Well, all right, I promise. Next week is Passover. I'll hold off seeing the lawyer until after the Seder. Call your sister in New Jersey and break the news to her. I just can't bear to talk about it anymore."

A half hour later, Morris's daughter phones and tells him she and her brother were able to get tickets and that they and the children will be arriving in Florida the day after tomorrow. "Benny told me that you don't want to talk about it on the telephone, but promise me that you won't do anything until we both get there."

Morris promises. After hanging up from his daughter, Morris turns to his wife and says, "Well, it worked this time, but we are going to have to come up with a new idea to get them here for Rosh Hashanah."



Dershowitz stumps for Jewish continuity

MUNSTER — Attorney Alan Dershowitz on Sunday night, March 7, brought his message on Jewish continuity to northern Indiana.

The famous defense lawyer and author of "Chutzpah" spoke of taking the offensive.

"We are resourceful and affluent enough that we shouldn't be pouring money into Jewish self-defense, but we should be pouring money into Jewish offense," Dershowitz told the

Jewish Federation of Northwest Indiana.

The Harvard law professor was the featured speaker at a fund-raising dinner at the Center for Visual and Performing Arts.

Dershowitz's most recent book on Judaism is "The Vanishing Jew in America," inspired, he said, by a Look

magazine cover story that predicted the end of the Jewish people in this country by the new millennium. He noted Look is gone and the Jews remain.

"We no longer have to look up to the anti-Semites. They no longer tell us where we can work or where we can go to school," he said. "Today we look down on them."

They are the Holocaust deniers, the Farrakhans, the dregs of humanity."

He suggested education of heritage as a means to avoid complacency.

"Why should we deny our children a competitive advantage?" Dershowitz asked. Encouraging children to

study their heritage past bar mitzvah age, he said, "It will make them better lawyers. It will make them better doctors. It will make them better businessmen, and it will keep them connected with their past."

He called upon Jewish families to proselytize among themselves to reduce the number of marriages to non-Jews.

"The problem in the future is not that the Jews will be hated to death, but that we will be loved to death," he said.

He said it's necessary to make it easier for inter-marrieds to become Jewish, "and I don't mean water it down."



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Obituaries

Garry Bolinger, distinguished pathologist

Dr. Garry L. Bolinger, 58, who distinguished himself as a pathologist, died Monday, March 1.

Dr. Bolinger was director and partner of Anatomic Pathology Associates, retiring in 1998. After retiring he founded a medicolegal consulting service.

Dr. Bolinger had been director of the medical laboratory of Drs. Thornton, Haymond, Costin, Buehl, Bolinger, Warner, McGovern, McClure, Hooker, Winkler and Clark for three years.

He was chairman of the infection control committee at Westview Hospital, where he also served as laboratory medical director and was a member of the Foundation Board of Trustees.

Gov. Otis R. Bowen appointed Dr. Bolinger in 1978 to the Forensic Science Commission. Govs. Robert D. Orr and Evan Bayh later reappointed him to the commission.

Dr. Bolinger earned his bachelor's degree in medical science from Indiana University in 1961. He earned his M.D. degree from the IU School of Medicine in 1967.

He was a member of Indianapolis Hebrew Congregation.

Professional groups of

which he was a member include the Marion County Medical Society, Indiana State Medical Association and Indiana Association of Pathologists. He served as president of the pathologists' group and as a member of its board of directors. He was a member also of the American Medical Association, American Society of Clinical Pathologists and the College of American Pathologists.

Dr. Bolinger was a member also of the International Commission of Foreign Relations and Quest Diagnostics Inc.

Gov. Orr named him a Sagamore of the Wabash in 1988.

He was a veteran of the Air Force Medical Corps.

Survivors include his children, Adrian N. and Ingmar Bolinger, Michele A. Smith; brother, Harry Bolinger; sister Lora Lei McCoy; companion, Richard Clark, and two granddaughters.

Services were Thursday, March 5, in Aaron-Ruben-Nelson Meridian Hills Mortuary, Rabbi Eric Bram officiating. Burial was in Crown Hill Cemetery.

Memorial contributions may be made to Indianapolis Hebrew Congregation or the Columbia Club Foundation.

Manuel I. Leve, led Jewish, civic causes

Manuel I. Leve, 92 — "Manny" to his friends — died Friday, March 5, after a successful life in business and much service to the Jewish community and the wider community.

A 1928 graduate of Purdue University in civil engineering, Mr. Leve designed bridges for Indianapolis Union Railway Track Elevation Co. until 1932.

He founded Commercial Towel and Uniform Service after leaving Union Railway. He later founded Uniform House Inc., Atlas Coverall Supply, Leve Realty, Quality Products, Commercial Towel Service of Fort Wayne, Crown Services of Lafayette, Kokomo Linen and Perfection Linen of Columbus, Ohio.

Mr. Leve also held interests in Schnaible Paper and Janitor Supply of Indiana, Potter Building Materials Co. and apartment projects throughout Indiana.

Mr. Leve was a past president of Congregation Beth-El Zedeck and of the Federation. He served as chairman of the National Conference of Christians and Jews and received the organization's Brotherhood Award in 1969. Sigma Alpha Mu fraternity's Purdue chapter honored him for outstanding service in 1952. The Government of Israel bond Organization honored him in 1973 and 1988. He was a member and former board member of Broadmoor Country Club, Indianapolis Athletic Club



Manuel I. Leve

and Purdue Presidents Club.

He was former president of Indianapolis Cleaners Asso-

ciation and of the Indiana Association of Industrial Services. He served as treasurer of the Indianapolis Junior Chamber of Commerce during the 1930s.

Survivors include his wife, Diana Kline Leve, children Carole Leve Tavel, Ronald I. Leve, Aaron J. Leve and David E. Leve; a sister, Dora Leve Prince, three grandchildren and two great-grandchildren.

The funeral was Tuesday, March 9, at Congregation Beth-El Zedeck. Burial was in Beth-El Zedeck North Cemetery.

Arrangements were by Aaron-Ruben-Nelson Meridian Hills Mortuary.

Hunger campaign seeking donations

The Federation is urging Indianapolis Jews to donate food boxes at \$18 a box to tackle the problem of hunger in the former Soviet Union.

The campaign goal is to raise \$50,000 for food boxes to aid thousands of elderly Jews living in poverty, isolation and hunger.

The Federation is working with the American Joint Distribution Committee (JDC) and joining federations across North America in this campaign.

The JDC so far has been financially able to reach only 175,000 of the 300,000 elderly

Jews in the former Soviet Union who need help and medical care. That leaves 125,000 elderly men and women without aid.

Each food box provides basic sustenance as well as holiday items, such as matzoh.

To help, call Nancy Glazer at the Federation office, 726-5450, ext. 532. Make checks payable to the Jewish Federation of Greater Indianapolis and mail them to JFGI Hunger Relief Campaign, 6705 Hoover Rd., Indianapolis, IN 46260-4120.



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Ilya Goldentuler, 80 retired civil engineer

Ilya Goldentuler, who died Monday, March 1, at age 80, came to Indianapolis in 1993 from the former Soviet Union where he was a civil engineer until he retired in 1990.

He was a graduate of a Russian college of engineering.

Survivors include his son, Boris Gorlin, a sister, Sonya Kotlyar and a grandchild.

Services were Tuesday, March 2, at Aaron-Ruben-Nelson Meridian Hills Mortuary, Cantor Misha Pisman officiating. Burial was in Beth-El Zedeck North Cemetery.

Memorial contributions may be made to the Blue Lake International Exchange Program.

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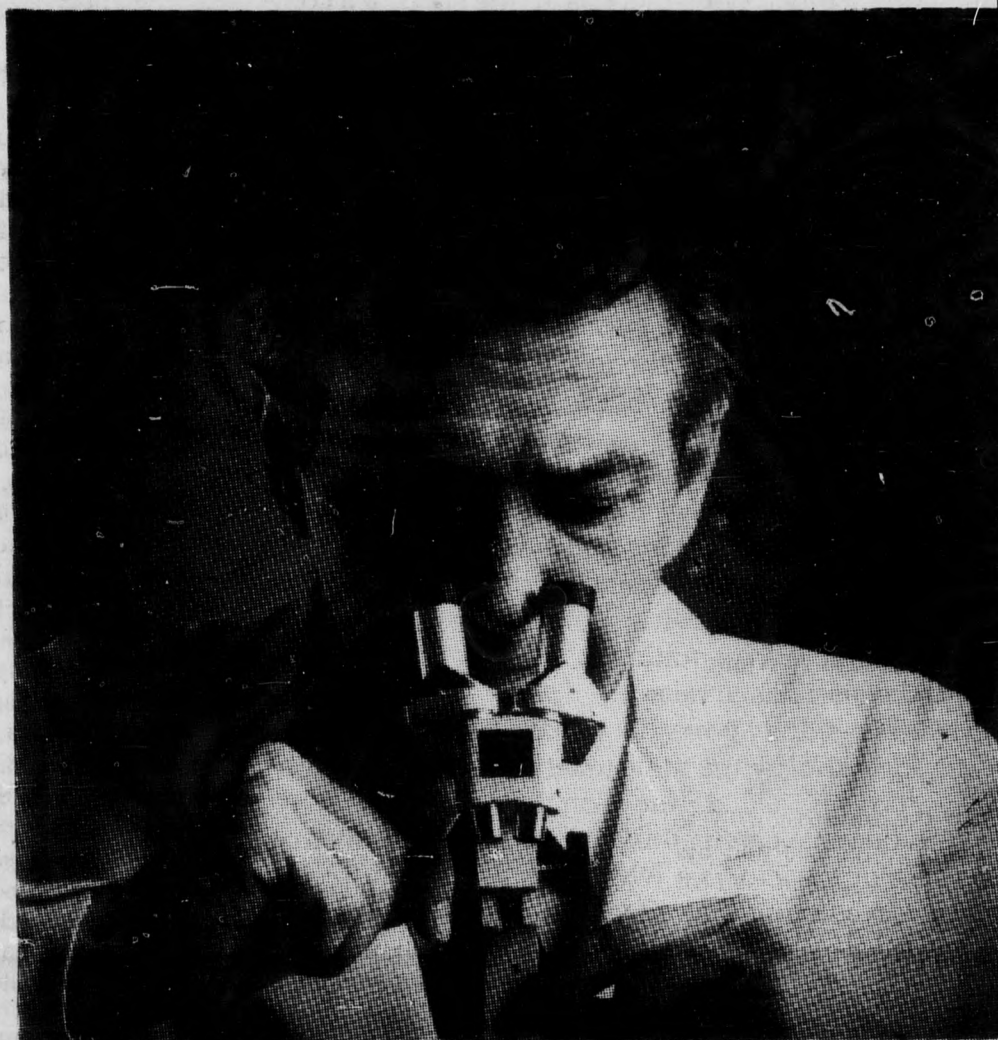
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bone marrow transplantation that will save countless lives of leukemia and anemia victims, they've also pioneered treatments for liver cancer. But that's just the beginning. It's imperative that the work continue. Israel is doing its part, but does not have the resources to bear the full burden alone. It's up to all of us, everywhere, who share the fruits of every ICRF breakthrough, to stand up

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Jewish Post & Opinion

A solution?

For those who have lived through the era when Zionism had to fight to win over the American Jewish public the present conflict between the Orthodox and the non-Orthodox in Israel has all the signs of a comparison.

During that fight The P-O played a role and gained the respect of both sides, a not-small accomplishment.

We now know which side won out although the non-Zionists, while such a ridiculous minority, still maintain an office today and contend as if there is a chance they might eventually win out.

Is there then a comparison with the situation that exists today in Israel as between the Orthodox who control and the non-Orthodox who are in the majority?

If there is then the lesson to be learned is that only time will provide surcease for those on either side and although the battle will then be over, for all intents and purposes, neither side will ever give up.

Today the American Council for Judaism still exists although properly being ignored by most of the American Jewish community.

So the lesson is to relax.

Neither side is going to yield. Obviously not the Orthodox and, by the same token, not the non-Orthodox who believe that time is on their side.

Anyone challenging this analysis might present that it was not the Zionists who won the day but something devastating, the advent of one of the greatest tragedies in all of history, Jewish or non-Jewish.

The chasm between the position of the Orthodox and the non-Orthodox in Israel and by extension throughout the Jewish world today is obviously hardly different in depth and extent than that as between the Zionists and the non-Zionists yet that fracas has long been forgotten by almost the entire Jewish world.

So are we then in for a long battle and there is no solution other than time?

The answer is a "yes".

And if that is an accurate forecast what should be the attitude of those who are on the side today that the early Zionists held in their day? The answer is the same as that the two sides maintained in their day, but with one caution. And that is that the contestants continue the struggle as vigorously as possible but with certain restraints, one of which is that the controversy be kept as far as is possible within the Jewish community. In other words a self-imposed restraint by both sides, if that is at all possible.

And it is possible only if the logic of this editorial resounds throughout the world Jewish community, and the lesson of the fight between the Zionists and the non-Zionists be taken to heart as a caution and as guidelines.

What the guidelines should be will be addressed in a following editorial next week, or perhaps then in our editor's chair.

Be on guard

It is much too early for the world Jewish community to launch a campaign against Russia for its tolerance of anti-Semitism but the situation requires close

Continued on page 4

Editor's Chair

What does your rabbi do during the week? Of course he has some obligations. He's busy on the Sabbath we know but he can't have a speaking engagement every day. So he must have plenty of time to relax and even study or maybe he plays golf often.

Here's a piece from Rabbi Lawrence P. Karol in the bulletin of his Temple Beth Sholom of Topeka, Ks. and after reading it you can get on the phone and call your rabbi and apologize to him for thinking that if he only knew how hard you work during the week he wouldn't be trying to persuade you to attend Sabbath services.

By RABBI LAWRENCE KAROL

Hillel said, "Do not separate yourself from the community." We practice this saying when we engage in a variety of activities through work or as volunteers for local organizations. We try to ascertain how much involvement will comfortably "fill our plate." Usually, we can keep our schedule of meetings and tasks spread out over the course of each month. Sometimes, however, major events related to our communal pursuits may become concentrated into one week or even one day. At such a time, it is important to take stock of why we have focused our energies on those tasks and organizations.

I write this article in such a week of reviewing my involvements and realizing the need for my participation in community groups and events. For example, this past Monday, Jan. 18, I delivered the benediction at the "Whose Dream Is It?" Martin Luther King, Jr. event which is intended to include "all faiths and all peoples." My prayer assured the interreligious nature of the program. Last night, I attended a meeting of the Topeka-Manhattan Jewish Federation, at which two regional and national leaders offered guidance for local programming. Today, I will join other leaders of Inter-

faith of Topeka for an interview with the *Capital-Journal* on the 20th anniversary of Topeka's main multifaith organization. I will then attend a meeting of the Multicultural Education Task Force of the Topeka Public Schools, on which I lend a Jewish voice to the ethnic mix which the members represent. After that, I will attend a meeting for United Way Citizen Review panelists in this year's allocation process. This evening, I will attend the annual meeting of Concerned Citizens for Topeka, which seeks to combat hatred in our community. Next Monday, I will chair the meeting for the Community Multicultural Committee of the Topeka Public Schools. Next Wednesday, I will lead a session of Common Ties, Interfaith's dialogue group, which has already engendered mutual understanding.

This represents only a part of my "plate," because the centerpieces of all that I do are focused on our home and family and on Temple Beth Sholom. In the past week, I also fulfilled my usual tasks as a husband and father (driving, cooking, consulting, etc.), prepared for Religious school, taught Hebrew and the Judaism class on Tuesday, met with current bar/bat mitzvah students, taught the Brown Bag class, prepared for Talmud Torah (on Saturday), planned for our Shabbat service, created pages for the Temple bulletin, helped to set the next Board meeting's agenda... and, of course, wrote this article.

There is much that we can do to enhance Jewish life in Topeka. I look to all of you as partners in creating opportunities for us to share our ideas and grow together as Jewish individuals and as a congregation. I look forward to working with you in the months and years to come!

Amos Oz

Continued from page NAT 1

as a remedy against Orthodox hegemony."

Meanwhile a North American Coalition for the Advancement of Religious Freedom in Israel has been launched here. Its mission statement declared "we do not believe that the State of Israel is an Orthodox synagogue. We believe that the State of Israel should be open to all Jews."

Included in the coalition are the National Council of Jewish Women whose president Nan Rich said "we want to be as inclusive as possible, and we would be thrilled if moderate Orthodox groups join." She added that the importance of the new coalition is the inclusion of non-religious groups. "Our agenda is different from that of religious organizations," she said. "We felt that groups like ours can offer a different perspective."

Gimelstob wins a major tourney

SCOTTSDALE, Ariz. — Justin Gimelstob of Miami, formerly of England, finally won a major tournament as he and Richy Renenberg defeated Mark Knowles and Sandon Stolle 6-4, 6-7(4-7), 6-3 in the Templeton Classic here.

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8. Don't advertise. Overlook the fact that advertising is an investment in selling — not an expense.
9. Don't advertise. Be sure not provide an adequate advertising budget for business.
10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

You decide... it's your business in good times or bad.

New rabbinic group is confronting opposition

WASHINGTON — A new national rabbinic group including 30 Orthodox, Conservative and Reform rabbis has been launched by Rabbi Marc Schneier "to create a model for rabbinic unity". The Jewish Week reported that the group held its first meeting here and is a sort of successor to the Synagogue Council of America which folded in 1995.

Rabbi Schneier, who is president of the New York Board of Rabbis, said "we believe that by creating the umbrella we can sensitize colleagues to the number of Orthodox rabbis who have made a commitment to being involved in this kind of activity."

The new body has ample funding as Charles Bronfman, Michael Steinhardt and S. Daniel Abraham have pledged \$100,000 for the next two years.

Rabbi Schneier, who was elected its first president, now faces opposition from the major rabbinical organizations. Rabbi Joel Meyers, executive director of the rabbinical Assembly, has criticized the new group as unnecessary. Rabbi Paul Menitoff, executive director of the Central Conference of American Rabbis and Rabbi Steven Dworken, executive vice president of the Rabbinical Council of America, entertain similar views.

Rabbi Schneier termed it a turf battle. "Their concerns are based on assumptions and not facts," he said. "I would say that the greatest danger to the Jewish community no longer comes from the outside but from within, and the most divisive is the confrontation among the religious branches."

Louisville tells Israel to get act together

LOUISVILLE — A strong resolution on the friction between the wings of Judaism in Israel was adopted by the Jewish Federation here which specified that it would "continue to support increased funding for Israel-based programs which recognize and support the value of religious pluralism in the land."

It added that "we believe that legislative measures which seek to delegitimize non-Orthodox movements of Judaism is contrary to the principle of 'klal Israel' and place an unfortunate and destructive strain on the relationship between American Jewry and the Israel government...As Israeli leadership looks to the future, we urge you to move toward a true separation of religion and state in order to avoid conflicts faced today."

The resolution concluded that "we cannot allow the unity of our Jewish Community to be destroyed."

2 big gifts by telephone

LOUISVILLE — While the telephone solicitation known as Super Sunday brings in many contributions, most are inevitably not very large, yet the United Jewish Campaign's telephone efforts brought in two gifts of \$1000 each.

The large gifts must have been unexpected, for otherwise the contact with the two donors would no doubt have been made personally and not by phone.

Obituaries

Cantor Helfer of Rockville, Md.

NEW YORK — Cantor Ben W. Helfer, who served B'nai Shalom Congregation, Rockville, Md. for many years, is being mourned. He was a faculty member of the cantorial schools of both HUC-JIR and the Jewish Theological Seminary. He was a graduate of the Juilliard School of Music. He was honored on numerous occasions by national organizations.

Bernard Abraham succumbs at 80

OAK PARK VILLAGE, IL. — Bernard M. Abraham, who helped develop the atomic and hydrogen bombs, died at his home here at the age of 80. He invented a process to produce tritium while employed at Argonne National laboratory after World War II. He was a research professor at Northwestern University.

Jay Pritzger, 76, Chicago leader

CHICAGO — Jay Pritzger, who was a leader of the Jewish community, died at the age of 76. He was the entrepreneurial force behind the family interests, ranging from hotels to timber mills, tubing companies, railroad cars and a credit bureau.

He held office in the Jewish United Fund/Jewish Federation.

Rabbi Israel Rothman, treasurer of the CCAR

NEWTON, Mass. — Rabbi Israel Rothman, who served Temple Shalom here for 35 years, died at the age of 77. He served as a Navy chaplain during the Korean conflict. He was a president of the Massachusetts Board of Rabbis and was treasurer of the Central Conference of Rabbis.

He was awarded the Newton Medallion in 1979 and was president of the Newton Clergy Association.



Rabbi Rothman

Leo R. Berson, 84, dies national ZOA officer

MEMPHIS — Leo R. Berson, past president of the Memphis Zionist District and of the Southeast Region, died at the age of 84. He was a national treasurer of the ZOA and was one of the organizers and a founding board member of the Memphis Jewish Community Center.

He was a former owner of the Memphis Chicks baseball organization.



Leo R. Berson

More obituaries on next page

Correction

The story, "10 Women to Watch in 5759" that appeared in the Feb. 10 issue was reprinted from the Fall 1998 issue of *Jewish Woman Magazine*,

published quarterly by Jewish Women International. To receive a complimentary copy of *Jewish Woman Magazine*, call 1-800-343-2823.

This Passover, let one who is hungry enter and eat.

We all begin our Passover seders with the words, "Let all who are hungry enter and eat." Again this year, **MAZON: A Jewish Response to Hunger** asks you to give meaning and life to those ancient words by letting **one** who is hungry enter and eat.

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As we celebrate our freedom during Passover, we must remember those millions still enslaved by hunger and poverty. In a world with more than enough food to feed everyone, we can work toward a day when everyone has enough food.

Through **MAZON**, you can fulfill our ancient Jewish tradition of feeding the hungry. As the poor are fulfilled, so, too, will you be.

Personals

Personals are \$3 for 15 words or less and 20¢ for each additional word. Numbers count as one word. They should be addressed to The Jewish Post & Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225.

SJM, 5'11", never married. God is a verb and so is this affectionate, erudite, athletic, willing-househusband of 45. I live for hugs, tennis, hikes, good banter and flames in the fireplace. You go get the 'bacon,' I'll hold down the fort! Photo appreciated. POB 636, Greenville, PA 16125.

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Obituaries

Stanley Kubrick, 70, dies; latest film is to be shown

LONDON — The amazing career as a major film-maker of Stanley Kubrick came to an end as he died here at the age of 70. He will be remembered by most as the producer of such movies as *Spartacus*, *2001 A Space Odyssey* and *A Clockwork Orange*. He was known for his innovation and his ability to mold entirely new cinematic genres which often became the definitive work in that area.

His latest film, *Eyes Wide Shut* is scheduled for release in July.

After graduation from William Taft High School and being enrolled briefly in City College of New York, he joined Look Magazine as a staff photographer and made his *Day of the Night*, a 15-minute documentary about a fighter set to enter the ring, in 1949 at the age of 21.

Cantor Louis Klein, 82, dies while visiting family

DETROIT — Cantor Louis Klein, who served Congregation B'nai Moshe for 40 years, died after suffering a stroke while visiting his family in Texas. He was 82 years old. A native of Romania he came to the U.S. in 1956 and two years later was employed by B'nai Moshe.



Louis Klein

Joe Leuchter, 68, dies, of Vineland, NJ daily

VINELAND, N.J. — Joe Leuchter, 68, former publisher of the Vineland Times Journal, died suddenly at the home of his brother, Ben, whom he was visiting in Key Biscayne, Fla. He was installing a computer for his brother when he collapsed.

He succeeded his mother as publisher in 1970 when she retired and later he moved to Bradenton, Fla. where Snackworks, a snack and beverage distributing company, was launched. He retired in 1996 to devote more time to activities such as Israel Bonds, the Jewish Federation, Florida West Coast Symphony, etc.

In Vineland he was president of Beth Israel Congregation.

Be on guard

Continued from page 2

watching, plus a strategy when and if the virus infects enough Russians to endanger its Jewish community.

That time, it is hoped, will never come.

But it may not be too early for consideration of such a world campaign when and if it becomes necessary to launch it.

Of course, Israel would lead it, but only world Jewry could make it effective.

Then there is the view that those in Russia who are seeking to develop their nation into a full-blown democracy need support at this time which can be helped along by a realization that the world is not inclined to see another important nation ravaged by internal dissension over an attack on devotees of one of the world's important religions.

So it is a time of watching and waiting and as this editorial supports that world Jewry should not only not let its guard down but must be preparing for any eventuality.

The final thought is that there was no Israel at the time of the rise to power of Nazidom. Add to that that we certainly have learned our lesson.

When I journeyed to Ostrolenka; refused to go to Auschwitz—2

By JACOB NEUSNER

Continued from last week

III

The Trip I Did Not Take: To Auschwitz

Polish Catholicism does not know how to think about "the other." It makes no sense of difference. I suppose all of Poland is a vast graveyard, so if people could not build their houses on cemeteries, they would find no ground on which to build. But nothing prepared me for what would happen in Warsaw, later that same day, in the clear light of a late summer afternoon.

To explain: the Vatican group responsible for the commemoration organized a vast procession, various religious figures, in their religious garb, proceeding through the streets to the reconstructed Old Town square (I don't know its exact name in Polish or in English), converging from prayer meetings in various locations nearby. It is done with music and solemnity, and the colorful, exotic dress of the assembled divines created a pageant: humanity assembling to remember the calamity of war and to pray for peace.

Coming back from Ostrolenka, I reflected on what I should wear as a rabbi, apart from a kippah on my head, and decided to wear my tallit as well. I cannot explain why, but I did want to identify as a Jew, and a skull-cap alone would not suffice. It was a mistake. In Warsaw you don't want people to know you're a Jew, at least, not in public — not even on September 1, fifty years after 1939.

As the processions left their various assembly points, I found myself walking alone, in front of one group, behind another; I was sandwiched between Buddhists and Methodists, all much more colorfully dressed than I. But as I found my way, alone in a long column, I noticed that people along the sides were shaking their fists, and, a bit further on, some were shouting, and, a moment or two later, spitting.

It was at me. I know because my tallit was getting wet. I don't know Polish, so I can't say what they were saying, but something suspiciously like "Jew" served to deliver the message. Anyhow, the spit would have sufficed.

Here I was, a guest of the Roman Catholic Church, marching in a procession headed by Cardinal Glemp, Primate of Poland, going to a square where the Polish Pope, by TV, was going to address the assembly from Rome, and the crowd along the way

made of the event a memorial all its own. Only what they — and I — remembered was not September 1, 1939, but many, many days, 365 days a year, year after year, for centuries: Poh-lin indeed, a Jew "here or nowhere" indeed. Then I understood the apartment buildings erected on top of the Jewish cemetery: It was an act of monumental, historical spite. The Catholic Poles had to make sure nothing remained to remind that they had lived.

I hurried up and took shelter with the Buddhist monks, who came from Cambodia via Paris, and who had told me about their exile. I told them, in those sad days, the day will come when you will recover your homeland from the Communists. We Jews are humanity's sureties: remembering and praying matter. You cannot despair. My Cambodian friends had kept their eye on me and had seen what was happening, so they took me in and surrounded me, so the Poles along the curbs couldn't any longer see the innocent Jew who had come on his own, standing for nobody but himself, to share their act of remembrance.

When, later in the evening, I saw Cardinal Glemp again, I let him open the conversation: "Come with us tomorrow to Auschwitz, you will walk at the head of the line with me."

He knew full well why I had come, and Bishop Rosanno had made clear to all concerned, I was not there instead of the world Jewish groups with whom the Vatican and the Polish Primate had their business to conduct.

"Tomorrow I am flying home. But even if I could make the trip, you know it is not appropriate and not timely. We should pray together that the day may come when you and I may go arm in arm to make an act of remembrance, together, in Auschwitz. But this is not the time. The Jewish People has its representatives, with whom you will work matters out. They speak for, among millions, me."

I did not tell him about the sad incident during the procession. There were no words. I did not want him to imagine, were it not for Poles' acting out their historical hatred that very day, I might have gone.

So the next day the assembled religious figures traveled on to Auschwitz, and I took a plane to Copenhagen, and thence home. When I got to Copenhagen airport, I called home and tried to tell my wife I had visited her

father's town and met Jews from Ostrolenka who knew and remembered him. But I could not speak, there were no words, for the tears. Inside, they still come.

IV

Crosses at Auschwitz

Poland is a vale of tears. Whatever Jewish Poland was, was. Abraham Heschel told me that when in the mid 1930s he would take a train from Warsaw to Berlin, crossing the German border brought a sign of relief — he was out of Poland. And that was en route to Nazi Germany.

For two generations, now, we have tried to convey to the Polish custodians of humanity's memory what difference the dignified, austere preservation of the place makes to us. But just as, when three million Jews formed 10 per cent of the Polish population, Catholic Poland humiliated Jewish Poland, so today, with scarcely a Jewish Poland left to torment, Catholic Poland plants its crosses on Jewish graves.

The cross stands to humiliate, to express hatred, to serve God by acts of hatred and contempt. After half a generation of negotiation and vigorous efforts to maintain Auschwitz as a place accessible to faithful Israel too, Catholic Poland reserves for itself and its sensibility what belongs to many peoples and faiths, to all who died there, starting with us.

That is one face of Christianity, and not in Poland alone. But Christianity has many faces, and if Roman Catholic Poland shows the world an ugly face of spiteful hatred and spit, Roman Catholic New York and Boston and Chicago and Baltimore show another, nicer face.

Catholic Christianity and Judaism know one another well. We have lived side by side for 2,000 years. From Vatican II, much has happened. Have times changed? No Pope, not even John XXIII, has so reached out to the Jewish people and to Judaism as has John Paul II. And none has received a more trusting response. But in the end, in his powerful and profound work, *Threshold of Hope*, the Pope — certainly a principal religious intellectual of our day — could find no way of affirming the revelation of God to Moses at Sinai except as a promise of what was fulfilled in Christ. He has no Catholic theology of Judaism that Judaism can comprehend. So it is hardly surprising that even Pope John Paul's choice of the saint to form the bridge between the Jew-

Continued on next page

'Caroline' plot disjointed as usual

By RABBI ELLIOT B. GERTEL

Caroline in the City gives the impression that each episode is spawned from a Jekyll and Hyde struggle between powerful impulses to be intelli-



gent, thoughtful and humorous, and counterbalancing forces to be silly, insipid and content with the easy laugh. And the character who is always demeaned as a result is the Jewish associate and now love-interest of cartoonist Caroline, Richard Karinsky (Malcolm Gets).

In a disjointed episode by writer Jason Strouse, Richard's Aunt Frieda nags him to have a bar mitzvah because he is the only one of his generation in the family who "never went through with it." The choice of words suggests that bar mitzvah is an ordeal to be endured. The aunt offers Richard a bribe of \$5,000 if he will have a bar mitzvah at a temple.

Since Richard wants the money, he hastens to see the rabbi with whom he studied for bar mitzvah as a 13-year-old. It seems that 20 years before, this rabbi had warned Richard that if he didn't go through with his bar mitzvah, he would doom himself to life in a godless universe, devoid of hope. Richard chose to walk away just before his bar mitzvah because, as he tells his aunt, that godless world "sounded good to me then and it sounds good to me now."

Now, in order to get a quick bar mitzvah ceremony and the bribe, Richard allows the rabbi to believe that his aunt has a terminal illness. Actually, the writer informs us, she is about to move to Palm Beach and wants Richard to "be bar-mitzvahed" before she moves. Aunt Frieda, who is rude and tactless and insensitive, besides manipulative with her money, spills the news about Richard's bar mitzvah to Caroline and friends, along with details of

his humiliations as a school-boy.

When Caroline worries that Richard might go to hell for having such a bogus religious ceremony, he quips that Jews have no hell and only one place to spend eternity, Miami Beach. He also suggests that it is a religious tradition in his family to observe Judaism by bribery. He recalls a cousin's husband who "got circumcised for a VCR."

In the end, Richard does not go through with the sham ceremony. For a brief, moving moment, we get the impression that he has too much re-

The implication of this episode is that the rabbi's heavy-handed rhetoric pushed Richard away, or fed into his fascination with godlessness. There is also a slap here at the current generation of bar mitzvah boys and their motivations and Mafia-like behavior.

But no one tells Richard that he became a bar mitzvah, a son of the commandments, at age 13, even without the ceremony, and that the ceremony could be viewed as a commitment to grapple with matters of faith and loyalty to God and the Jewish People,

In the end, Richard does not go through with the sham ceremony. For a brief, moving moment, we get the impression that he has too much respect for Jewish tradition and for the integrity of its faith and practices to accept his aunt's bizarre terms. Yet that moment is quickly ruined by a side plot involving a co-worker's overly tight suits and improper exposure in the sanctuary. And especially annoying is the all-too-common TV theme of the Jewish man who seeks integrity by embracing the standards of his Christian girlfriend, including integrity in "dealing" with "Judaism." The implication of this episode is that the rabbi's heavy-handed rhetoric pushed Richard away, or fed into his fascination with godlessness.

spect for Jewish tradition and for the integrity of its faith and practices to accept his aunt's bizarre terms. Yet that moment is quickly ruined by a side plot involving a co-worker's overly tight suits and improper exposure in the sanctuary. And especially annoying is the all-too-common TV theme of the Jewish man who seeks integrity by embracing the standards of his Christian girlfriend, including integrity in "dealing" with "Judaism."

and with the texts and history of Judaism.

These fundamental and compelling matters could have been presented with humor, wit and artistry, and would have thus rescued the series from its usual, predictable tugs and strains. What would have been the most effective barb with which Richard could have taken the rabbi to task for his counterproductive rhetoric of 20 years before?

Sermon of the week

The Jewish Idea That Changed the World — Rabbi Sheldon Zimmerman at Isaac M. Wise Temple, Cincinnati.

Quotation of the week

My sermon is beginning to be influenced by our Bible class. Since the class takes place on Monday evening, and the sermon is not given till five days later, the influence is from the class to the sermon, and not vice versa.

And it is proper that it should be so. Last Monday we had fifty students in the class, which is a substantial portion of the congregation, especially if we consider that part of the congregation which attends on Shabbat morning. Why should such a group not have its input into what is said from this pulpit? There is nothing wrong with the idea that the Rabbi should inspire the congregation. By the same token, there is nothing wrong with the idea that the congregation inspires the Rabbi. Even teaches him. I am sure that Moses was a wiser man at the end of his rabbinate than he was at the beginning.

I was struck by two themes in last Monday's class. There was a spirited attack and defense on the figures of Jacob and Esau of today's reading. From this exchange there emerged two types of attitudes towards the Torah and its commentaries. To oversimplify for purposes of saving time, it seemed to me that, not only in this discussion, but in the whole history of the Bible, there are two attitudes, which in my opinion, have to be moderated. One approach can be summarized by the phrase Bible Criticism. The other by what Mordecai Kaplan called Torahlatry.

The critical attitude says the Bible is always wrong. Either it was written in an age more backward than ours, or with a view towards protecting vested religious interests, or simply self-contradictory.

This attitude seizes on the foibles of the Biblical heroes and tries to find the clay feet of Biblical idols. In the case of Jacob and Esau, it is easy to point to the underhand dealings of Jacob, and his mother Rebecca, in finagling the blessings out of old blind Isaac. It is easy to point to Esau as the victim, who is basically a good son, feeding his father venison from his hunting, not harming Jacob when they meet, and even crying like a baby when he learns that Jacob had cheated him out of his heritage.

The opposite approach is to accept the Bible's verdict on character without question, to run to the commentaries to explain how the pious mother and son had to do what they had to do, that Esau was a wild hunter without the finer attributes of his brother, that Jacob is our righteous father and Esau our wicked enemy.

I think that the Torah itself wants to present both sides, it wants its readers to have a balanced attitude, to use commentary as elucidation and not obfuscation. Whether Torah wants itself to be criticized is open to discussion. It does proclaim:

"For this is your wisdom and understanding before the eyes of the nations...who will hear and say: this is a wise and understanding people... what other nations has such righteous laws and statutes as all this Torah."

In other words, we cannot simply beg the question, and fall back on the comfortable assumption that the Torah is Divine. We must demonstrate its truth, its wisdom, and its morality, and its Divinity.

The traditional commentaries try to do this. Especially the Jewish philosophers defend the Torah and its Mitzvot, not by the blanket claim of Divinity, an argument not necessarily accepted by their opposition, but by demonstrating the validity of their position by argument, evidence, and logic.

This is the kind of Criticism the Torah welcomes. Naturally, it does not welcome an attitude which is always negative and

Continued on page 10

Neusner

Continued from prev. page
ish People and the Catholic faith in the aftermath of the Shoah is none other than a Jewish apostate, who derided and dismissed the Torah that is Judaism. And if after a pontificate devoted to realizing the promise of Nostra

Aetate ends with Edith Stein, why should the crosses at Auschwitz surprise?

So let them plant their crosses at Auschwitz: we know what the crosses stand for, which is, the crucifixion of the Jewish People.

As I Heard It

'G-d of our Mothers...'

By MORTON GOLD

From time to time I stray from the path of reviewing CD's or writing columns that concern themselves with musical matters to a column than



concerns itself with religious ones.

My editor humors me by allowing me to digress from time to time and I ask my readers indulgence as well. I do not make any pretense at being either a scholar or authority and the reader is free to draw any conclusion he or she wants to draw. I blame today's column on my good friend Beryl AKA Bernie. Bernie recently unloaded his concerns on me. So powerful were his feelings that I feel duty bound to pass them along to you, dear reader.

"Mordechai" he said to me, "we are what we eat. And patrilineal descent doesn't work." I beg your pardon? "One notices that many Reform congregations are now extolling the virtues of kashrut. They are absolutely correct."

What are you talking about? I inquired.

"It's a long long story," he said. "My oldest daughter recently returned to this country on business. Before returning to her adopted country, she stayed for a few days at her grandmother's home, Queen Vashti." Is that her real name?

"No, but it might just as well be! Vashti you may recall was a feminist, a real women's libber and one who wouldn't honor her husband in front of his friends. She was a real pain. That's when Esther and Mordechai entered the picture and we now celebrate the holiday of PEE-rim as Vashti pronounces it. (Also KEE-gil, but that's another story.) My wife (Vashti's daughter) and I, Jezebel, Vashti's other daughter (also not her real name) were there as well as our younger daughter, Malka.

"It was Friday evening. I suggested that someone

'bensch licht,' but no one even so much as looked for any candles. My suggestion carried as much weight as the suggestion that we all do tai chi!"

What does all of this have to do with kashrut or patrilineal descent?

"Patience," Bernie replied. "Before we ate, I started to sing 'Vay'chulu Hashmayim' as one ought to do before eating ones sabbath meal and which I always do. Vashti's granddaughter, my own flesh and blood then screeched 'You could have asked if anyone wanted to participate!'"

"Well, if she had spit in my face she could not have hurt me more. Vashti's parents were not only non-religious, they were anti-religious. They were not anti-Christian, anti-Muslim and anti-Hindu. They were in effect, however, Jewish anti-Semites! The acorn does not fall far from the tree. Queen Jezebel, Vashti's other daughter, did not keep kosher. Active in her Reform temple, she was divorced. Her two sons were bar-mitzvahed, but both married non-Jewish girls and the current prognosis for any children being reared as Jews is remote. Jezebel is not my daughter's biological mother but she might as well be. Jezebel seemed to be in agreement with my daughter.

"However, I replied as calmly as I could that I did not need to inquire if anyone wanted to praise G-d for creating the heavens and the earth. We sang both Vay'chulu and Birkat Hamazon every Friday evening until she left for college and came under Jezebel's and Vashti's influence. My wife was silent but my Malka sang with me.

"My point is that though I, as the father, tried to set a good example, went to shul regularly, maintained a kosher home, saw to it that the children received religious instruction, it was the mother's influence, and particularly the influence of HER family that prevailed. I believe that even if an interfaith couple, including the non-Jewish woman, agrees that the child should attend Hebrew school, and go to temple services, the probability for Jewish values to prevail is minimal."

OK, Bernie, you are entitled to your opinions. What

about kashrut?

"Oh yes, the next day we all gathered around the table for lunch. By this time my son and his Jewish wife had arrived and we all were gathered around the table for lunch. What was served? There was cheese, tuna fish, a kosher salami, liverwurst, and HAM! HAM! My wife, Vashti's other daughter, the one who distinguishes between *milchig* and *fleishig* glasses in our home, happily devoured a ham sandwich. My daughter-in-law, who was active in her Conservative temple, ate a salami sandwich with cheese. Her parents do not keep kosher and neither does she.

"Gevalt, Orthodox Jews who read this are probably thinking 'I told you so.' They maintain that it is the woman who transmits Yiddishkeit, Jewish values, religious as well as cultural, from one generation to the next. Even though we pray to the G-d of Abraham, and to the G-d of our fathers (now often translated to our 'ancestors' we ought to be praying to the G-d of our mothers.

"It was the mother who would rather see her children murdered rather than transgress the law and eat pig meat in the Hanukkah story. We are not talking about non-kosher turkey or food served on dishes that may have once contained *chazer* or lobster. I blame the anti-Semitic, vain and self-indulgent Queen Vashti who caused the loss to the Jewish people of her grandchildren and their heirs forever.

"You are what you eat," Bernie concluded. "If you eat cheeseburgers, bacon, clams and the like, then you will be just as *treif* as the food you eat. Even if you do not formally convert, your children or their children will be *goyim*. I want you to tell this to the whole world that which I saw with my own eyes and heard with my own ears. Yiddish is referred to as the mother tongue. Judaism may just as well be known as the faith of our mothers, Jewish mothers that is.

"Orthodox men may become upset at the sound of a female voice and if they do, I say shame on them. They owe women in general and their

own mothers big time. It is because of them that they were free to study and become 'pious' Jews. I have told it 'like it is' and I want you to do the same. Leave nothing out."

And so dear reader I have done just as my friend Bernie has asked me to do. He makes some valid points. What to do if you have a Vashti in your own family? Well, Ahashveros

had the right idea, but while you can't divorce your mother-in-law, it might be a good idea to get to know her before marrying her daughter and getting two problems for the price of one.

(Dr. Gold may be reached at: 12 Avenue B, Rutland, Vt. 05701-4503 or e mail at: DrMGold@juno.com)

Keeping track of marriages

NEW YORK — If you get married by a Conservative rabbi you become part of the United Synagogue program since the rabbi performing the marriage turns in a form to the United Synagogue office in New York with the necessary

information. As a result, your name is submitted to the nearest synagogue which invites you to membership, plus you are provided with a cook book and an illustrated Jewish calendar.

What else the rabbi can do

ERDENHEIM, Pa. — What can be the thrill of a lifetime for a rabbi?

For Rabbi Saul Grife, who was recently installed as spiritual leader of Beth Tikvah-B'nai Jeshurun here, it's taking to the ice with the Stin-

grays as their center as they compete in the largest U.S. amateur-hockey league for adults, Hockey North America. He told The Jewish Exponent "I'm proud that the hockey world gets to see that Jews also participate."

Catholic and Jewish Center

PASCO, Fl. — A center for Catholic/Jewish Studies will be launched at Saint Leo College here as a joint national interfaith project by the American Jewish Committee and Saint Leo. The center plans to sponsor a wide range

of interreligious programs, publications and study, bringing together academics, religious leaders and others to promote greater understanding of Catholic and Jewish tradition through dialogue.

Books by Rabbi Samuel Silver

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Milk, Honey & Vinegar

Help wanted: no Jews, please

By JUDY CARR

"Have you any idea how that sounds, Judy?" said my cousin, a farmer in the Negev.

I was telling him I would no longer employ an Israeli girl to do the cleaning but was taking a Christian woman, as most of my friends in Tel Aviv were doing. They were tired of stealing by women who wanted all their possessions, who laid greedy eyes on all they had. They were ringing up a church in Jaffa and domestics were supplied who did not have these characteristics.

My cousin accused me of prejudice of the deepest dye. What did it matter if a worker was Jewish or Christian or black or white? I said I was only stating facts.

How long would you put up with domestics like this, American? With or without racial labels.

That is the trouble in the labor market throughout Israel. There is rampant unemployment, about 240,000 unemployed Israelis. Yet foreign workers are coming here and finding jobs. It would seem that employers share my prejudices.

An Israeli turns up for the job. The manager looks through his documents and sees he is picking up unemployment pay from the labor office in addition to working. The manager will have nothing to do with this. He turns him away. He takes a worker from Ghana, a black, a Christian, with whom he will not get involved in trouble.

So many Israelis point to their high qualifications and say they cannot find work. Not so many years ago anyone entering an Israeli office was treated like dirt. Junior employees the same. The popular epithet for a girl typist was "that one." "Where is that one? Tell that one to come here."

A non-Jewish woman, converting to Judaism, was called by her boss, "Shiksele."

Then somewhere the decision was made to clear these awful people out. If you were going to work in an Israeli concern you must have manners, behave properly to other people. That ruled out many who speedily got the sack after a few days in the job or never made the interview.

No more name-calling, no

more abuse, no more cheating the system, no more down-right rudeness. You could be unemployed, nobody would care. Such behavior was not acceptable.

I think this turn of affairs dated from the time Israelis began to take American partners and do business abroad in a bigger fashion. No American woman manager visiting Israel would like to be addressed as *shiksele*, now, would she?

So now you say my cousin must be right. How dare that woman libel Israelis? She must be xenophobic, an anti-Semite.

Perhaps I am. But all I say is from my own personal observation and the accounts of friends, it is all too true.

Israelis have done themselves out of jobs.

There is also the little matter that the boss has stopped giving time off for you go to to kiddie's birthday party or do some cooking for a party at your home. If kiddie is ill you are supposed to take him to the doctor and leave him with your mother and come back to the office.

If you have a really ill child, then all your friends and co-workers rush to help. But you cannot keep your job and run off every time kiddie sniffs and coughs.

I would love to hear if it is the same in America. If work conditions are easier there, I will promptly advise all those unemployed Israelis to go to America.

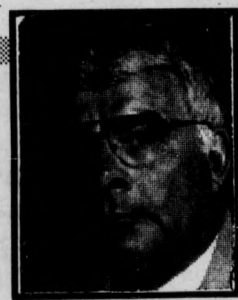
You may expect them!

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

About Books

By JACK FISCHER

A spate of new books were published this month that should interest this readership. Inasmuch as we are approaching the millenium, you



can expect the publication of books that attempt to analyze the meaning of the 20th century. Martin Gilbert's 2nd volume, *A History of the Twentieth Century: 1933-1951* covers the Holocaust, and as in all of his previous works, Gilbert is a very readable historian. William Morrow (\$35).

A book that covers the same ground as Gilbert's is *Dark Continent: Europe's Twentieth Century* by Mark Mazower. The author, whose previous major work was *Hitler's Greece: The Experience of Occupation, 1941-44*, deals with the evolution of extermination theory in the 20th century, and the type of thinking that led to the Holocaust. Knopf (\$30).

Both of these books are

welcome additions to our understanding of this most brutal of all centuries.

I'm currently reading a book that is surprisingly interesting and covers an area of the Hitler period that I was unaware existed. The book is *Max Schmeling: An Autobiography*, translated and edited by George Von Der Lippe.

Most of us old enough to recall the Joe Louis-Max Schmeling fights of the 1930s remember the two fights as combat between the German fighter, who represented the Aryan race, versus Louis, who was portrayed as an *untermensch* by the Nazi controlled press.

But Schmeling, it turns out, was no flak for the Nazis. Courageously, he resisted threats and intimidation that he fire his American manager, Joe Jacobs, because he was a Jew. Furthermore, some of Schmeling's best friends in the 1920s were Jewish artists and intellectuals, and the autobiography captures the essence of the Modernist movement in Germany during the period of the Weimar Republic. Bonus Books (this month, \$28.95). The book also includes many rare photographs about the subject, as well as the person-

Fleishman's Flight

Bad actions, good PR

By ALFRED FLEISHMAN

In reading a recent issue of the *Forward* (2-5-99) I came across a piece written by Avi Shafran, director of public affairs for Agudath Israel.



He shows by his writing that he is indeed a very clever man. His writing is full of very favorable comments about the Orthodox, or rather fundamentalism, by his own statement.

("Let me confess at the outset I'm an Orthodox Jewish fundamentalist.") Well, let me state at the very outset that I am a Conservative Jew.

I have no intention of answering Rabbi Shafran's piece other than to state that I have been a professional public relations person for over 50 years and I would be among the first to say that Rabbi Shafran ranks among the very best in the business from his writing.

He speaks with no apparent anger, with very few violations of those who make their points by calling names and making other statements of their opponents by a series of derogatory attributions all of the sort of bad things to the Conservative and Reform Judaism, without seeming to do so by attributing everything good to the Orthodox or the Agudah.

I had to wonder where Rabbi Shafran has been at least so far as I am concerned. He writes beautifully and with apparent logic, that makes what he says sound very good indeed.

He speaks of Ben Gurion whom I met on one of my many trips to Israel. I believe

this one was in 1965 or so.

We had several presidents of universities and doctors, (from St. Louis) with us at the time. I remember clearly that I asked him why the Conservatives had no rights, over marriage, conversion, etc. I'll never forget him. "You want I should give you these rights in Israel. Alright, I do." "Yes," I said, "you should and if you did it would be much more acceptable, etc." And, I added, "Then why did you not do this before?"

Then came his answer. "OK. I give it to you. But then we will have a civil war. Do your rabbis want that?" I replied, "Oh, I guess my rabbi can wait!"

I don't think they will wait much longer than the close to 35 years!

But I shall add. Rabbi Shafran doesn't deal with what I've seen over the years. Chairs thrown at women who brought a Torah and davened at the Western Wall, the garbage thrown by the so-called religious men, for what they called violations. There have been many more such acts that are not only thrown and called out by religious. I have seen and been aware of many acts such as the headquarters of the Conservative in Jerusalem labeled as "treif" by the religious. These are only a few of the "enforcements" in the name of religion.

Rabbi Shafran can recall his own. They are not very pretty, nor do I believe that they add to the dignity of so many. Several times I have mentioned them in this column. They are ever present and do not leave as good a name as mentioned in the article by Rabbi Shafran.

Anyhow, as one public relations man to another, I send my congratulations to Rabbi Avi Shafran.

Alfred Fleishman may be reached at PO Box 410108, St. Louis MO 63141.

alities that made Berlin in the 1920s a center of daring ex-

perimentation in the field of arts and letters.



A turning point for Orthodox Jewish women

By NAOMI GROSSMAN

There was already a buzz in the air by the time Blu Greenberg, a well-known Orthodox feminist and one of the organizers of the conference, stepped up to the podium at the Grand Hyatt Hotel in New York last February to welcome participants to the first International Conference on Orthodoxy and Feminism.

Many of those participants were women who had just said their morning prayer services in a women's prayer group, some for the first time, and were feeling the power of leading a ritual rather than following along. But it was the sheer numbers of women — many of whom were forced to lean against walls or double up in seats, with the overflow spilling out of the ballroom — that clearly demonstrated that this attempt to combine seemingly opposing beliefs was blossoming into a fledgling movement.

The passion these Orthodox women feel about their religious roles had apparently been underestimated; and the range of women sitting side by side in that room — some in jeans, some in suits, some wearing sheitels (wigs), some wearing berets — proved that this feeling was found in all the different sectors of Orthodoxy. Each woman was sitting in that room listening to the words of Blu Greenberg for the same reason.

That reason, to be able to integrate their belief in Torah and *halacha* with their deeply held feminist ideologies, brought women not only from more liberal New York Orthodox Jewish communities such as Riverdale, Teaneck and the Upper West Side, but also women from the more traditionally Orthodox neighborhoods of Borough Park and Monsey, as well as women from Portland, St. Louis, Baltimore and Israel. It impelled mothers to bring their daughters, wives to bring their husbands, and even a few men to come on their own.

"This [conference] was something we've wanted to do for a long time," said Greenberg, "but we felt that now the time was right. There is so much more going on with the tremendous growth in the amount of Orthodox women learning and the expansion of the women's prayer groups. We had a sense that there were these isolated individuals out there and it was time to bring them together."

Judging from the fact that the anticipated 450 participants swelled to over a thousand in the first few hours of the conference and from the response of those attending, it seems that their hunch was correct.

"I've had feelings that women weren't being represented fairly in the Orthodox community," said Chevie Shurin, a 24-year-old Orthodox physical therapist from Brooklyn. "I wanted to hear how the issue was being addressed and how it can be reconciled with the Torah." Shurin added that these issues are relevant for the ultra-Orthodox woman as well as for her more modern counterpart. "Many Orthodox women might not think about these things, but for those that do, this conference speaks to them."

Indeed, when Greenberg spoke of the two world views of the Orthodox feminist — and of her determination to stay within her community and struggle to integrate those views — the vigorous nods and the knowing smiles from the audience seemed to be gestures of relief.

For many, their struggle was finally being validated. Their ostensible

attempts to disrupt the perfectly nice, ordered traditional ways — by insisting their daughters have a bat mitzvah or by attending the women's prayer group that their community rabbi might have spoken out against or by demanding that a high-level class in Talmud be open to women as well as men — were being vindicated. Greenberg's words and the great numbers and ranges of women sitting in that room told these women what they've been wanting and needing to hear: They were not alone.

"I'd been feeling very alone trying to pursue this religion," said 30-year-old Shani Berrin of Manhattan, who is a doctoral student in Jewish studies and a mother of three. Her small cap and long flowing skirt could just as easily have been the clothes of a SoHo artist as those of a modest Jewish woman. "The biggest focus of my life is Judaism, and I wanted to see how other women dealt with the issue of being successful practitioners of the religion."

"This was a unique opportunity to see what is going on within the community of Orthodox Jewish women," agreed Amira Rosenberg, 25, an Orthodox mother of one in Sharon, Mass., with a master's degree in religious studies. "I think it is important to get women together to recognize each other's needs."

Just what those needs are was also an issue. Some of the women attending the conference had very tangible goals. They wanted it made clear that Jewish law allowed them to be able to lead prayer services, don tallit and tefillin and render decisions on issues of Jewish law. But the needs of others were not yet clearly defined. They had come out of curiosity or to explore the possibilities of pushing traditional boundaries, or they were just starting to realize that they could possibly find more fairness and fulfillment within Orthodox Judaism than they thought.

One need was shared by all those attending: To be taken seriously as a Jew. "The covenant was given to us directly," said Greenberg in her speech. "It was given to us as adults, not children."

There was no issue where the rage at being treated as less than an equal adult was more evident than in that of *agunot*, or literally, "chained women." *Agunot* are women whose husbands refuse to grant them a *get* (Jewish divorce), making it halachically impermissible for these women to remarry or have children. Stories were told of men using their power in the *get* process to extort money from their wives, gain custody of the children, or to reduce child support.

Rivka Haut, director of Agunah, an organization which helps women unable to obtain a *get*, took the *batei din* (rabbinical courts) to task for not being responsive to this issue. Quiet recommendations of using violence against the recalcitrant men had come to her from various rabbis but, she asked: "Is that the only way to get a woman a *get*? Can this really be true? More has been written by rabbis about the permissibility of opening bottle caps on shabbat than about freeing *agunot*."

That many activists are born of circumstance was made painfully clear when Judy Becker came up to the podium to speak. A soft-spoken young woman from Brooklyn wearing a *sheitel* and a modest, tailored outfit, Becker told of how she left her husband, Yehuda, after enduring his physical abuse.

After two years of his refusal to grant her a *get*, the *beit din* issued a partial excommunication against him, but because it wasn't really enforced by the community he continued to refuse to grant her the *get*. After another two years of waiting, Judy Becker pursued her case in civil court, invoking the 1992 New York State *Get* law, which allows the judge in a divorce case to consider refusal to grant a *get* as a barrier to remarriage when dividing up the assets. Yehuda Becker is challenging the constitutionality of the law and has stated that he will never grant his wife a *get*.

"No one wants to get involved," says Becker, "but if he succeeds it will affect many women. If the rabbis wanted to find a *halachic* solution to this, they could."

In fact, Rabbi Irwin Haut, who along with his wife, is also active in helping *agunot*, did discuss the establishment of a new *beit din* formed specifically to review *agunot* cases. As of the conference, he announced, six *agunot* had been freed by this *beit din* in accordance with Jewish law.

Other announcements made at the conference also gave the sense that changes were looming somewhere on the horizon. Rabbi David Silber, founder and dean of Manhattan's Drisha Institute for Jewish Education, an advanced program of Jewish studies for women, emphasized that real change for women in Orthodox Judaism would only come about through women's Jewish education. Judaic studies should be co-educational, he said, so that girls would learn the same things as boys.

"There is nothing magical about *halacha*," he said. "You either know the facts or you don't. The important thing is that women have to be knowledgeable. That way we are giving people a chance to grow and lead and make choices. Right now there is no track for women who learn [Torah]. We have to give them an opportunity."

Rabbi Saul Berman, chairman of the department of Judaic studies at Stern College for Women, echoed those sentiments in his speech at the conference. "We all have to be educated," he said, "to make a decision based on what is correct."

It was unclear whether the emphasis by many of the participating rabbis on women's Judaic education was a step toward actually ordaining women as Orthodox rabbis or not. There is no clear dictum in *halacha* that states that a woman cannot be ordained as a rabbi, so the issue has become more of a political and social one.

One of the speakers at the conference was Haviva Ner-David, who gave a workshop on how women can use *tallit* and *tefillin* in their prayers. Ner-David is studying in Jerusalem to receive ordination as an Orthodox rabbi. Still, would she ever be able to be the rabbi of an Orthodox synagogue?

"I have a problem with rabbis in general," said Silber in response to a question on whether he could see the Orthodox movement ordaining female rabbis. But, he added, "I think we should change the rabbis' role within the synagogue to give women more of a role as scholars and as educators."

Rabbi Avi Weiss, whose synagogue, Hebrew Institute of Riverdale, was the first to host a women's prayer group, seemed to be taking a tentative move in the same direction. "There is no ordination today really," he said. "We should assess each of the roles played by rabbis and give some of them [to women]." In his speech, he announced that he and Rabbi Berman have developed a program, Meorot (enlightened women), that is to begin next year, which would train women to be able to perform some of the roles of Orthodox rabbis.

And in an uncharacteristically understated tone, Weiss, a well-known political activist known for his incendiary gestures, also stressed that respect was needed from the more right-wing elements of Orthodoxy. "We need understanding," he said. "They see a women's prayer group as an erosion of *halacha*; we see it as a gateway. *Halacha* is not monolithic."

Weiss's words were clearly in response to the recent series of events in

Queens, New York, where the rabbinical council had issued a declaration against a synagogue that was hosting the bat mitzvah of a girl in a women's prayer group, stating that while women's prayer groups might be permissible within *halacha*, they were going against tradition. Ironically, some of the organizers of the conference credit the rabbinical council's decision with the large turnout at the conference. Still, Weiss exhorted the crowd to see their quest as a "joyous one, rather than an angry quest."

But for some in the audience that was not possible. "How can we not feel anger, Rabbi Weiss?" asked one woman.

And it does seem that anger is fueling much of the energy behind this movement. Batsheva Marcus, chairwoman of the International Women's Tefillah Network and executive director of The Union for Traditional Judaism, an international organization that aims to bring Jewish tradition into the lives and homes of Jews, called for women to take more of an active role in education, their synagogues and their communities.

Marcus would like to see the women's sections in synagogues be less isolated from the center of the synagogue, and women serving on synagogue administrations and ritual committees, and giving sermons in synagogue. "You have to learn to become activists," she said. "It's in our power to create the change, in our homes, in our synagogues, and in our communities. Judaism is not a spectator sport."

Yet the paradox of being spectators in their religious lives while being full participants in their secular lives is one that many of the participants at the conference are living. Many of these women are doctors, lawyers and businesswomen. Current economic realities dictate the need for two-income families, and the Orthodox community is not immune to those pressures.

These women are expected to assume power and control in their positions in the work place and yet return to their communities and sit quietly in the synagogue. Moreover, as a woman in the audience at a workshop titled "The Orthodox Superwoman" pointed out, "We are also expected to make Donna Reed-type meals every shabbat."

"I am a health-care consultant," said another young woman attending the workshop. "At work I have to be aggressive and tell people what to do. But then I come back to my community and I have to take a back seat."

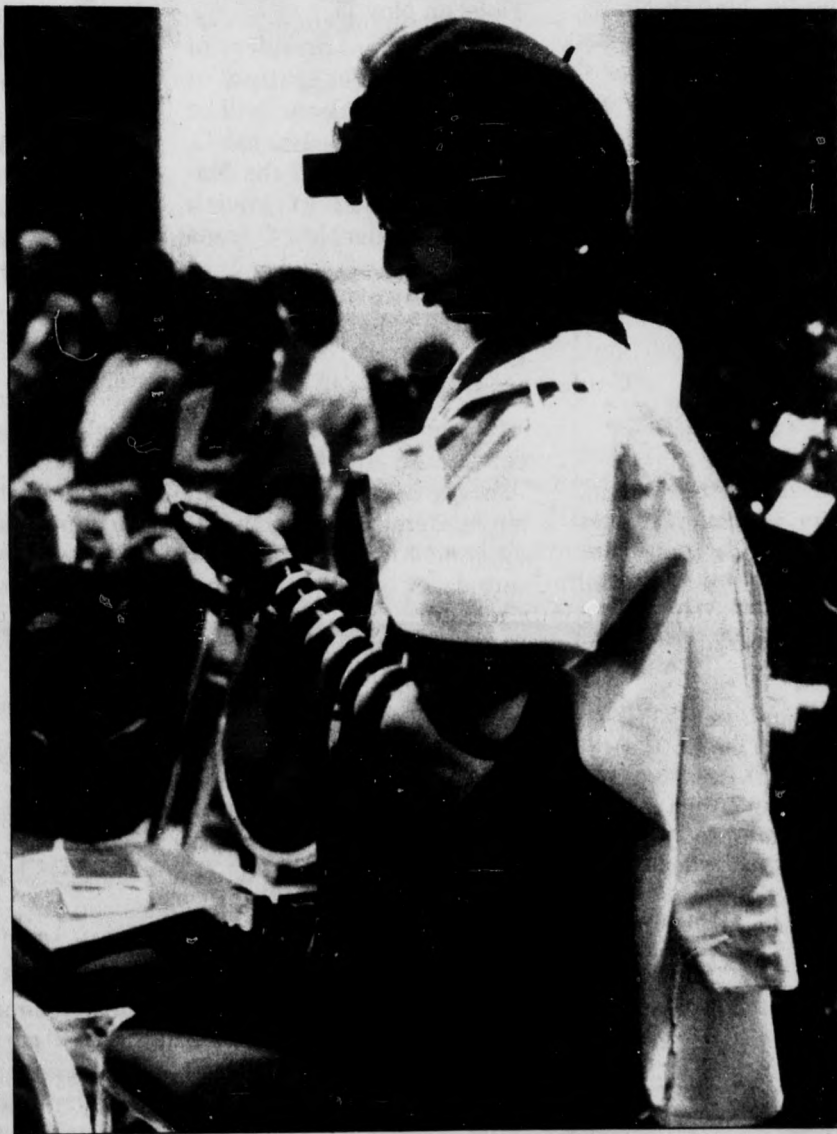
There were indications that this struggle for Orthodox women to find a voice in their community was being addressed in another workshop, "Lifecycle Ceremonies," where different options were presented through which Orthodox women can be more active participants in traditional Jewish ceremonies and still remain within the realm of Orthodox Jewish law.

"The woman's role is traditionally private in Judaism," said Naomi Mark, a social worker and one of the workshop's presenters. "But in the modern world, women's roles are more public." Mark discussed how an Orthodox woman can overcome her silent role at her wedding by writing a vow that she can read under the chuppah or by breaking the glass with her husband.

Another presenter at the workshop, Rebecca Hirshfeld, discussed the baby-naming ceremony she held for her newborn daughter at a women's prayer group in which the men stood on the other side of the partition. She was called up for an *aliyah* to the Torah, and her mother held the baby while she announced the baby's name.

Ideas were also presented for a bat mitzvah that could be held in a women's prayer group, in which the girl could read her portion of the Torah just as a boy does at his bar mitzvah.

Continued on page 14



Digest of the Yiddish Press

Yiddish origins diverse

By RABBI SAMUEL SILVER

In a Moliere play an illiterate *nouveau riche* takes language lessons and makes a discovery: "All my life I've talked prose without being



aware of it."

Similarly, many who converse in Yiddish are mouthing Hebrew, Aramaic and Russian words without knowing it. Aramaic was the Hebrew vernacular at the time of the millennium. Spoken Yiddish is largely Germanic. Written Yiddish uses Hebrew letters.

But Yiddish incorporates a lot of Hebrew words that the Yiddish speaker may not be familiar with. For example, the Yiddish word for hand is "hant," and the word for foot is "fuss." But the word for face is "punim," from the Hebrew "pahneem."

The Yiddish speaker refers to Saturday as "Shabbis," a variant of the Hebrew, Shabbat. A new book explicates this. It's titled *Hebrew and Aramaic Words in Yiddish*. The author has had a volatile life. He is Dr. Moshe Wolf, a native of Warsaw, a graduate of a medical school and a student of rabbinics. He survived both the Nazi Holocaust and exile in Siberia (imposed by the Communists). He came to Portland, Oregon in 1992. A linguist par excellence, he even writes articles in Russian for the Russian edition of the *Forward*.

The book is published by the American Jewish Congress and it is reviewed in the *Forward* by Rabbi Aaron Ben Zion Shurin.

Shocker from Morocco

On the front page of the Orthodox *Algemeiner Journal* we read a headline: "Jesus was a Talmid Chacham and a M'kubal (Scholar of the Recipient of Divine Messages)."

How come? The headline is over an article which appeared in an Israeli magazine called *Anashim*, ("People").

The *Journal* reporter describes the magazine as pornographic, gossipy and sensationalistic. Who described Jesus in that fashion? A rabbi, Baruch Avuchtzira, whose family originated in Morocco.

The rabbi contends that Jesus was booted out of a yeshivah by two Talmudical rabbis, Eliezer and Joshua, and then began a new religion, Christianity. Naftali Kraus, the *Journal* reporter, writes that there is no record of Jesus' being upbraided by those sages.

Kraus writes further that Rabbi Avuchtzira has shocked the Orthodox in other ways: he has declared that Reform rabbis are good Jews and should be treated cordially by the traditionalists.

Hussein's remorse

In the *Algemeiner Journal*, Rabbi David Hollander writes that the late King Hussein of Jordan exhibited true remorse.

During the Six Day War, he was heard on radio crying, "Kill the Jews." Later, he made peace with Israel. Also during the Gulf War he sided with Iraq. But he repented about that, too. As a result, his funeral was attended by former foes like Israeli officials and U.S. notables.

This illustrates, writes the rabbi, the ability of people to make a comeback after villainy, providing that they display true repentance.

Grappler is a mensch

Meet Bill Goldberg, of Tulsa, Okla. If you're a wrestling fan, you've probably seen him on TV. The 285-pound Goldberg has a cause: the humane treatment of animals. He's appeared before congressional committees pleading for laws against cruelty to animals. And Daniel Kurzman describes the 31-year-old wrestler as someone who is proud of his Jewishness. (*The Forward*).

Messianists vs. Oslo

Jewish messianism is current both in the U.S. and Israel. That outlook may be responsible for the fact that no

Continued on page 14

In recognition

Rabbi David and Helen Jacobson were honored on their 60th wedding anniversary and Rabbi Jacobson's 60th year of religious leadership of Temple Beth-El, San Antonio, Tx.

Abe Foxman of the ADL and David Halpern of Livingston, N.J. a community leader who is a child of survivors, were presented with the Israel Bonds Elie Wiesel Holocaust Remembrance Award at the 14th annual Israel Bonds Elie Wiesel Holocaust Remembrance Award Dinner in New York at the Grand Hyatt Hotel on Nov. 15.

Hugo Kahn, president of the Jewish Federation of Greater New Orleans, will be the recipient of the Hannah G. Solomon Award of the National Council of Jewish Women Greater New Orleans Section.

Temple Kol Ami of Detroit celebrated the 50th anniversary of founding Rabbi Emeritus Ernst Conrad's ordination.

Rabbi Henry Sobel has received the Austregesilo de Athayde Medal of the Brazilian Academy of Letters in recognition for his 28 years of service in behalf of human rights.

Michael R. Stoler has been elected president of American ORT

Pulpit Changes

Rabbi Michael A. Monson has been installed as the religious leader of Congregation Shomrei Emunah, Montclair, N.J.... The new senior spiritual leader of Temple Oheb Shalom is Rabbi Steven M. Fink... Rabbi Jordan Millstein has been welcomed to the pulpit of Temple Emanuel, Worcester, Mass.... Rabbi Stanton Zamek has been elected to the pulpit of Beth Shalom Congregation, Baton Rouge, La.... Rabbi Brian Zimmerman is the new spiritual leader of Temple Beth Am, Tampa... Temple Emanuel, Pittsburgh, has welcomed Rabbi Barbara Metzinger to its pulpit... The new senior rabbi of Congregation M'Kor Shalom, Cherry Hill, N.J., is Rabbi Barry Schwartz.

Books received

Holy Writ as Oral Lit by Alan Dundes.

Vouchers for School Choice edited by Marshall Breger and David Gordis.

The Loves of Judith by Meir Shalev.

Happiness Is a Serious Problem by Dennis Prager.

Quotation

Continued from page 5

destructive, cynical and skeptical.

If this is apologetics, so be it. The word apology has two meanings: admitting a mistake and expressing regret, as in confession and repentance. Apologetics also means defence, explanation, vindication. Our commentators apologized, when necessary, for the sins of the Patriarchs, for the sins of Moses, for the failures of the righteous.

And it did admit the good points of the Demons in the Bible. In fact, the fact that the wicked often prosper is attributed to their few good points. God gives credit where credit is due. The Torah notes that Isaac and Ishmael were reconciled at their father's grave. And it notes that Esau did not carry out his intention to kill Jacob when he caught up with him.

Both Ishmael and Esau are part of the family of Abraham. Ki Av Hamon Goyim Netatikho — "I have made you the father of many peoples."

So we should, in this sense, apologize for Torah and defend it. But we should also apologize for its faults, as the Talmud apologizes, corrects, amends, rectifies, modifies, both the laws of the Torah, and the stories of the Torah, through the process of Takanah, Midrash, re-reading and re-interpreting of texts and ideas. We only have time to mention such things as changing Eye for an Eye to monetary compensation, substituting prayer for sacrifice, and outlawing the polygamy practiced by both Jacob and Esau. Perhaps in tribute to Isaac, the only one of the Patriarchs who practiced monogamy.

Perhaps we owe apologies all around. For criticizing Torah before we know it, all of it. For worshipping Torah as an idol, rather than taking it as an intellectual and moral challenge. To God, for blaming all our self-inflicted human evils on Him. To our forefathers, for not exhibiting the same pride and courage they did, in the face of world opposition. To our children, for sending them to school and shul, and staying home ourselves. To ourselves, for not taking advantage of the democratic freedom of religion, instead of proudly proclaiming our freedom from religion. — Rabbi Jacob Chinitz, Cong. Shaare Zedek, Montreal.

Misconceptions

Replace all 4 portions

By RABBI REUVEN BULKA

Misconception: The four separate portions of the head tefillah are easily and independently replaceable.

The head frontlet of the



tefillin set is divided into four chambers. In each of these chambers, one of the parchment scrolls of biblical excerpts is placed. This is in contradistinction to the phylactery of the hand, wherein all of the four excerpts are printed on one parchment.

One rule among the many pertaining to these parchments is that they must have been written in sequence. This

applies not only to the words of each biblical excerpt, but to the excerpts themselves. In other words, the first of the parchments should have been written before the second, the second before the third, and the third before the fourth.

Thus, if a mistake is found in the fourth of the parchments, a mistake that cannot be corrected, one cannot simply replace that parchment with perfectly written parchment. One must first ascertain that the replacement parchment was not written earlier than the other parchments. If it was written earlier, then it fails to conform to the sequential requirement and cannot be used for this tefillin set.

Because of the complications arising from this, when in doubt one is probably best off to replace the four parchments with an entire new set of parchments.

Israel: As I See It

Young women volunteers are givers, gainers for Israel

By SAMSON KRUPNICK

Bat Ami, the voluntary national service for girls, was initiated by Emunah, Aminadav and Shaalhevet, the Community Centers Orga-



nization. They were joined by Amit and by Moreshet Torah.

Sponsored by the Chief Rabbinate, Bat Ami made rapid strides in guiding graduate students from educational institutions with national religious standards into programs of voluntary national service. Today, over 3,500 young ladies ages 17-20 are serving 1-2 in a wide variety of national service roles, which in effect have double positive benefits. The first is to the volunteer in terms of training and education and the second is to the area in which she serves, both of great benefit to the nation.

Bat Ami has some 35 centers throughout the country from which the volunteers proceed to their post of service. Bat Ami provides housing where needed as well as other facilities. A training course is provided after the volunteer passes a medical test and is assigned to the specific task.

A "yarid" (fair-exhibit) is held displaying the various locations and type of service required, during which time the volunteer with expert guidance makes her own choices of service. Most volunteers continue for a second year.

The yarid for the current year was a huge exhibit at the Binyanei Haumah, the International Convention Center displaying projects in some 200 booths, for a four-day period. At a festive gathering in the adjoining Teddy Hall, over 1,000 friends of Bat Am enjoyed a presentation of the diverse services of the Bat Ami young ladies. We had the honor and pleasure of chairing the function.

President Ezer Weizman remarked with enthusiasm: "This National Service is the

best task for the girls. You contribute greatly to strengthen our nation." His wife Ruchama congratulated the volunteers and personally spoke to their representatives who described their work, their backgrounds and their place of birth (Russia and Ethiopia).

Both Chairman Meir Har Noy and Director Akiva Sella enlarged upon a film describing the great service rendered, adding that the annual budget is over 70 million (about \$17.5 million). Shraga Angel, Deputy Director, met with supporters in the earlier reception, some of which have

of bringing all of the sections of our people together in unity."

Minister of Education, Culture and Sport, Rabbi Yitzhak Levy noted: "The acts of chessed that you perform do not only represent character building. They are also permanent contributions to a better nation who are grateful to the Almighty and to you, His servants."

The host, Jerusalem Mayor Ehud Olmert, who had hosted a gathering at the City Council Hall on another occasion, was extremely proud of Bat Ami. "We try to help many good causes. You are among

receive in personal support throughout their term of service together with spiritual and ethical guidance and undoubtedly with the blessing of

the Almighty.

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228 Israel



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POST & OPINION

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positions open

ADMINISTRATOR — Temple Shalom is seeking a proactive person to supervise, coordinate and monitor the daily business activities of a warm Reform synagogue with a membership of 500 fami-

lies. Qualifications: Non-profit administrative and supervisory experience preferred. Applications received by March 26 will receive highest consideration. Position is available May 15, 1999.

Bat Ami has some 35 centers throughout the country from which the volunteers proceed to their post of service. Bat Ami provides housing where needed as well as other facilities. A training course is provided after the volunteer passes a medical test and is assigned to the specific task. A "yarid" (fair-exhibit) is held displaying the various locations and type of service required, during which time the volunteer with expert guidance makes her own choices of service. Most volunteers continue for a second year. The yarid for the current year was a huge exhibit at the Binyanei Haumah, the International Convention Center displaying projects in some 200 booths, for a four-day period.

established funds and others who have opened g'mach funds (free loan funds) to assist the volunteers in further education and training.

Prime Minister Binyamin Netanyahu was specific in his compliments to the volunteers in stating: "Your volunteer assistance in the areas of the absorption of new olim, education, welfare, health and care, are the foundations of Israel's society. I extend to you my heartfelt gratitude for this great contribution and wish for you many years of self development and

my favorite. May you multiply both in number and in quality."

Guest speaker Yaakov Ne'eman concluded: "Bat Ami volunteers are what we truly call "Israel the Beautiful". Your wonderful work is the unifying element in our population. Yasher kochachen!"

With this widespread support Bat Ami continues to grow as more and more young ladies join the corps of volunteers. A significant contributing factor is the extremely warm care that they



Social Calendar

By Jean Herschaft

Tuesday, March 16, at 8 p.m., the 92nd Street Y welcomes Passover with *Celebration of Freedom: Music of the Haggadah*, the second concert in the Y's new *Music of the Jewish Spirit* series. The special Passover program explores Jewish music from around the world inspired by the story of the Exodus.

Artistic director **Judith Clurman**, conducts The New York Concert Singers, soprano **Theresa Santiago**; Cantors **Stephen Merkel**, **Bruce L. Ruben** and **Benjie Ellen Schiller**, and special guests from The St. Luke's Chamber Ensemble in performances of Hebrew, Yiddish and English songs from the Babylonian, Hasidic, Syrian, Tunisian, Italian, Ashkenazic and Bucharest traditions arranged by Yehezkel Brau and Stephen Richards; Franz Schubert's "Miriam's Siegesgesang" (Op.136), a cantata depicting the story of the Exodus; and the premiere of "In Every Generation" by Philip Lasser.

Purim was a joyous occasion for Jack and me. We were the guests of **Rabbi and Mrs. Zalman Shmotkin** of Lubavitch. It was a private party for some 40 guests. The Village Crown Restaurant, on New York City's lower East Side, was the scene. In the rear of this Moroccan dreamland on March 1 the Megillah was unfolded, and read as we guests were seated with copies in one hand and the noisy "groggers" banging away in unison as villain Haman's name burst forth... feet blasting the pavement beneath, in added accompaniment.

L'Chaim! The guests then were seated at two parallel long tables. Atop were bottles of red wine, soda and grape juice, decorating the white table cloths, with Persian type plates of couscous starting the delectable distinct joyous meal. The guests were a veritable "who's who" in the megamedia world: print, TV, Internet.

The *New York Times*, *The Jewish Week*, *New York Magazine*, *Village Voice*, *Associated Press*, *New York One-TV*, Channel 7 TV, *Algemeiner Journal*, *National Jewish Post-Opinion* (we), Columbia U. School of Journalism. There were several top-name columnists in each category and since it was a private party their names, which light up columns are good etiquette to keep private. A good number brought children, even babies from 3-months-old and up to 7 and 8, kiddies that wore masks, in costumes, in clown makeup, making for the right warm decor.

Host **Rabbi Shmotkin**, young, surely not more than late twentyish, punctuated the event with Queen Esther lore that included the straying flock who worshipped idols. Each guest was asked to rise and identify his/herself and add a special flavor of personal thought, brief.

One referred to the religious divisions in Israel with the hopes that Purim in 2000 would see those divisions breached where all Jews be accepted as one people. On a more personal level, a young filmmaker whose work on the religious New York Jewish community has been widely shown on cable TV, said, "I knew zero about the religious community. I went to see Rabbi Shmotkin, at Lubavitch, at its world headquarters on Eastern Parkway, and he opened the door fully. I thank him and Lubavitch. L'Chaim!"

Two young columnists of *The Jewish Week* expressed their deep appreciation at sharing "the exquisite joy of Purim at this event." A columnist of *The New York Times* had come with her husband, an attorney. More smiles and "L'Chaim!" for the privilege of being guests. A *New York Magazine* columnist seated adjoining a recent bar mitzvah boy toasted Lubavitch "for enriching Purim by bringing us all together." Most added the hope that next Purim all Jews everywhere would be accepted by the same standard.

The menu: green salad or soup; rib steak or chicken marsala, baklava or chocolate mousse. I selected the chicken marsala served with rice, corn niblets, which was the most ordered menu. I had tea, period, skipped dessert. In between courses there was robust singing and even shouting of "Hamen" with the groggers being applied Rah! Rah! Rah!

One of the young, a daughter of the schliach from Rome,

Continued on page 14

Jews By Choice

Introducing Mary

By MARY HOFMANN

It's interesting how flexible my status as a Jew seems to be depending who is introducing me. I shouldn't be surprised, I suppose, but I can't help be-



ing a little amused.

Certainly I expect Orthodox Jews to simply reject my status, and I've had one or two dismiss me outright as unworthy of notice. Since I've always known that goes with the territory, I try not to let it bother me. Not too much, anyway.

Once upon a time my mother would introduce me as her daughter who converted to Judaism. It was important, somehow, that the distance implicit in the conversion was maintained so people wouldn't think SHE was Jewish, I guess. Since coming down with Alzheimer's, however, she's gone through a couple of changes (well, actually, she's gone through a myriad of changes, this being one of the tinier). For a while, constantly reminded by Vanessa's October bat mitzvah, she couldn't stop asking me why I had done such a thing. She doesn't ask any more. Her world has shrunk to the point that she really isn't concerned with anything that doesn't impact her directly.

My sister, bless her, merely introduces me as her Jewish sister. Not to everyone we meet, of course, but if the topic comes up, she feels no compunction. If someone mentions a holiday or has a question, she'll pop right up with, "Ask my sister. She's Jewish. She'll know."

The ones that surprise me are my more casual acquaintances, people who have no personal stake in being connected with me in my Jewish role. I've found that born again Christians are terribly uncomfortable with it. On the one hand, I have come from a place at least marginally similar to theirs only to reject it entirely. Since they can't really perceive of anyone believing

something different than what they believe to begin with, their reaction to my blatant rejection is often to treat me as though I had transformed myself into a Martian. At the same time, oddly, they can't quite let go, either, as though my salvation in their eyes might just rest on that imaginary thread that ties me by birth.

I have, for example, a professional friend who is a conservative Baptist. She's a librarian (a truly scary thought, considering the intellectual freedom implicit in that role),

My Jewish friends, on the other hand, don't think about it much one way or the other. Everyone in the congregation knows, and the only time it even comes up is when someone has a question or has to respond to somebody else's question. If any were to introduce me, it would be as a congregation member, a Jew. How I got there wouldn't matter.

For most other people, it isn't a big deal either. Most people I know have had more than one religion in their lives, and though my shift may have

I have, for example, a professional friend who is a conservative Baptist. She's a librarian (a truly scary thought, considering the intellectual freedom implicit in that role), and though she's always known me as a Jew, she somehow found out a couple of years ago that I had converted to Judaism. Since that time, whenever I'm with her and the subject comes up, she always makes sure she lets slip to all within ear shot that I'm not REALLY Jewish; I just converted to Judaism. I'm not sure whether that's some kind of consolation to her or what, but it's significant enough that no number of withering glances or terse comments have altered her compulsion. She simply has to let people know.

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been geometrically greater than most of theirs, it is a familiar phenomenon for them. For them, I'm just Jewish.

Most non-religious friends don't care one way or another unless I inflict them with it, which is something I would never do. They tend to be more curious about why I'm ANY religion more than why I'm Jewish. But I'm Jewish for them, and it's no big deal.

I suppose the bottom line is that various persons' acceptance of me as a Jew says more about them than it does about me, since I'm pretty much me

Continued on page 14

It's Arlene Peck!

The clock strikes me

By ARLENE PECK

Maybe it's because the days are shorter. I feel like a mole. I'm a true Leo and the Sun is my sign. I don't do cold.

Someone called me to go



out a few days ago and I said, "Oh, I don't know. It's so late. What time is it?" They answered, "Five o'clock." I think my body clock is totally messed up. In Israel, I took a nap from 6 until 11 in the evening. Then, I got up, dressed and went out. I wasn't alone. The city of Tel Aviv never sleeps. The restaurants and pubs are filled, but not until midnight.

In Los Angeles, it's totally the opposite. People go out for events and dinner at 6 and you have a hard time finding some place to go after 10. Really, I find it difficult to adjust to go out for dinner at 6, and be brought home by 9:30. I spend the rest of the evening wondering if it was something I said. I'm always amazed a few days later when I get a call asking me out again.

When it gets dark and dreary outside, I don't much care if I'm going out and about or not. For those of you out there who've been reading me in here for the past 23 years, are we growing old together? I'm anti-everything now: anti-fat, anti-smoke, anti-noise, anti-inflammatory. My priorities (and my body) are shifting. I'm in the "initial" state of my golden years: CD's, IRA's, AARP. Although I would never admit it I might even be getting older. And better!

But, I'm remembering weird things. I am so old, I can remember when we sat down to dinner it was to count our blessings. Not our calories. True, everyone died early from cholesterol induced heart attacks, but, the food sure tasted better. And, babies were conceived and born the old fashioned way. Probably because people didn't wait until 50 to say, "I think I'll

have a child." A new baby in the family was considered a welcome addition and not deduction.

Actually, everything's relative. Right? Life becomes easier when you decide not to worry about it 'cause, your not going to get out of it alive anyway. Funny how everyone wants to go to heaven but nobody wants to die. Each day, I look in the mirror and say to myself, "It's not easy being a sex goddess. I still look like myself, only it takes 20 minutes longer to do so. Sigh.

One day you look down and say, "When did I get my mothers hands?" Then shortly after, you look down and say,

had various men tell me that I will never get ulcers, just give them. Just tell me what you need and I'll tell you how to get along without it. Maybe that's part of growing older. I've finally learned that some days you're the pigeon and others you're the statue.

I don't even get aggravated anymore about the dumb things men do. Possibly I'm at the stage where I not only don't get annoyed; I even find incidents in my day-to-day interaction with the male of the species to laugh about. That's because I've learned to read minds. And, I realize that life is sexually transmitted. If you don't die from it, or with

Actually, with the things that happen in my life, it's no wonder I'm a little stressed. Actually, (even doctors) have told me that I don't suffer from stress. I'm a carrier. Throughout the years, I've had various men tell me that I will never get ulcers, just give them. Just tell me what you need and I'll tell you how to get along without it. Maybe that's part of growing older. I've finally learned that some days you're the pigeon and others you're the statue. I don't even get aggravated anymore about the dumb things men do. Possibly I'm at the stage where I not only don't get annoyed; I even find incidents in my day-to-day interaction with the male of the species to laugh about.

"When did my tushie drop?" It happens so fast. You can almost say, It must have been last Thursday at 3 o'clock when I was getting stressed at the gym. I was exercising with my daughter, Dana who kept reminding me that I'm not getting my heart rate high enough. Yeah, right!

Actually, with the things that happen in my life, it's no wonder I'm a little stressed. Actually, (even doctors) have told me that I don't suffer from stress. I'm a carrier. Throughout the years, I've

it, it's healthy.

I now know when a man says to you "What's wrong?" he's really thinking, "What meaningless self-inflicted psychological trauma are you going through now?" "Let's talk" to the men in Israel, Italy and warm natured countries means, "I am trying to impress you by showing you that I am a deep person and then maybe you'd like to have sex with me." There are certain words that I won't even mention to males from those countries, such as massage. I

have never met one who didn't give "special massage." With a "special certificate" that comes from the computer. I'm not complaining, though. Sex is like air. It's not important unless you aren't getting any.

And, with that thought dear readers, I'll close. While I'm still in a benevolent mood.

It's nice to have a week of no bombings and nothing hostile in the news to write about. Even Monica is gone from the front pages.

(Arlene Peck can be reached at 13900 MARQUESAS WAY, APT. 68C, MARINA DEL REY, CA 90292 or by e-mail: BSTREDHEAD@aol.com)

Quotation of the week

These words are being written the day after Pesach with a great sense of disappointment. I can't remember a Pesach in which there were less children at synagogue services. A handful at best. During the five major Pesach services, less than one bag of lollipops (50) were given out.

As everyone knows, Bet Shira is blessed with many children. During the course of the year, we go through many cases of lollipops. I know that the Pesach variety are not as appealing as the regular Mickey Mouse Pops. Yet I'm almost certain that the absence of children wasn't due to a "lollipops boycott." I suspect another reason altogether.

The first and last days of Pesach this year fell on weekdays, school days. And so, I conclude, that most if not all of our youngsters were in school. (Except for the children that are in Day Schools; where were they?) What I'm going to say next will be most unpopular, but it must be said: Jewish children should never go to school on Jewish holidays. The issue here is not one of being religious or being observant. It is rather a question of Jewish self-respect. How little respect we have for ourselves if we desecrate Jewish holy days.

My concern is not what non-Jews may think of us. My concern is what do we think of ourselves? Yes, we are proud to be Jews, and we are proud of the State of Israel, and we will fight if Jews are threatened anywhere, or if, God forbid, Israel is in danger. What I would like to see is the same willingness to stand up for Jewish values and Jewish institutions.

Let me add something else that will also be unpopular and may even be considered naive: Adults should not attend to their businesses and occupations on Jewish holidays. It is a matter of Jewish pride and Jewish dignity.

We accept this concept when it comes to Rosh Hashanah and Yom Kippur because they are the "high" Holidays. But the truth is that there is no such concept as the High Holidays in Jewish Law. The term was coined by Jewish immigrants to America that were seeking a justification for not observing Pesach, Shavuot and Sukkot (the three Pilgrimage Festivals) because more often than not they fell on weekdays.

For much of Jewish history, Pesach, Shavuot and Sukkot were the most important days in the Jewish calendar (other than Shabbat, of course). They were the only days when everyone was expected to "show up" at the Temple in Jerusalem. And, I suspect, that before the first day of Tishri (the 7th month) was observed as Rosh Hashanah, Pesach, being the first holiday in the Jewish calendar year, was universally and enthusiastically observed by our ancestors.

And there is another consideration too. Pesach commemorates the "birth" of the Jewish people. Had there been no Exodus, we simply wouldn't be here as Jews. From this perspective, Pesach is infinitely more "important" than Yom Kippur. And the same could be said of Shavuot. It commemorates the giving of the Torah on Mount Sinai. Had the Torah not been given, we wouldn't be here as Jews.

The time has come to rediscover the importance and meaning of Pesach, Shavuot and Sukkot. And to observe them. It will help us better appreciate and understand who we are as people. By the way, Shavuot falls on Wednesday and Thursday, June 11 and 12. Make plans now to observe at least one of these days by not working and attending synagogue services.—Rabbi David H. Auerbach, Bet Shira Congregation, Miami.

Orthodox women

Continued from page 9

But of course, beyond its permissibility within halacha is perhaps the larger issue of whether the community will allow a woman to celebrate her rituals in this manner. "We will never deter the detractors," admitted Miriam Schachter, who ran a workshop on "Women's Prayer Groups." "There are rabbis who oppose women's prayer groups. But there are enough examples out there of rabbis who give permission [for the women's prayer groups]. Trust me, if you have a *simcha* they will come!"

Such confidence seems appropriate for Schachter, a founder of the Women's Tefillah Network. The Network, an affiliation of women's prayer groups here and abroad, estimates that there are now approximately 40,000 Jewish women that pray in women's prayer groups, with much of that attendance increasing in the past few years.

Still, as Schachter pointed out, every community has its sensitivities. One woman whispered that in her synagogue in the New York area she had wanted to make a kiddush for her daughter at her mitzvah. "There wasn't any Torah reading, but the rabbi of the synagogue said that we couldn't make the kiddush unless we called it her birthday, not bat mitzvah," she said.

In Israel, according to Alice Shalvi, director of the Israel Women's network, the feminist agenda is not making much headway. While she did say that places of higher learning for Orthodox women are increasing in Israel and that Orthodox women have begun to attend the annual feminist con-

ference in Israel, she feels that the stronger political power of the ultra-Orthodox has resulted in less progress for [women's rights]. Laws of divorce, she pointed out, are still the exclusive jurisdiction of the rabbinical courts.

Four years ago, the International Coalition of Agunot Rights (ICAR) developed *halachically*-based solutions to the problems of *agunot* but, according to Shalvi, the rabbinical courts in Israel have not acted upon them. Shalvi also noted that there has been an increasing wave of domestic violence in Israel, but women still are encouraged to return to their abusive husbands by the rabbinical courts on the grounds of "keeping the peace in the house."

"We feel intense anger," she said at the conference. "How patient do we have to be? How long do we have to wait? I want to see Miriam reinstated alongside Moses and Aaron and acknowledged as a prophet and a leader."

Shalvi's call for a dialogue between men and women and especially between the ultra-Orthodox and more modern Orthodox factions of Judaism was echoed by many speakers at the conference. "We are not fighting about fundamentals," said Rabbi Adam Minsk, rabbi of the Lincoln Square Synagogue on the Upper West Side in Manhattan, referring to the growing chasm between the two factions. "We are fighting about interpretation."

But for some women in the audience the battle was proving to be disheartening. "Is there nothing positive about being a woman in Judaism?" asked a middle-aged woman from the

audience, her voice cracking, after Rabbi Minsk was finished. "Why am I not hearing about the spiritually satisfying parts? I am a newly-Orthodox Jew and I am beginning to wonder if I made a big mistake."

For some of the newly Orthodox as well as for those that were raised as Orthodox Jews, giving up the fight does seem tempting. Why bother with figuring out what would be permissible according to the Torah? Who cares what a woman can or can't do according to *halacha*? Why not find spiritual satisfaction elsewhere?

But most of these women continue and will continue to struggle to figure out how to make this religion theirs. While they believe in feminism and expect their religion to regard them as equals, they also have a deep commitment to their religious convictions.

They know that as Orthodox Jews they will not allow anything to compromise their beliefs. And yet, they know that as women and as feminists they cannot let anyone tell them that they are any less of a Jew or a person than anyone else. Making these two sometimes competing ideologies work together is their greatest challenge and they know it.

So, beyond the realization that a conference such as this was long overdue and needs to continue on an annual basis, for many women the most important part of the meeting was that the questions they had been whispering about and the ideas they had been grappling with were finally being asked and aired in a serious forum. And while no sweeping resolutions emerged, the personal resolutions of each woman,

who as a result of the conference decided to learn more Torah or Talmud or attend her local women's prayer group or get more involved in her daughter's Jewish education, were equally as important.

"My daughter couldn't understand why she wasn't getting *tzitzit* for her third birth-

day, like her brother did," said Shani Berrin. "Before I came to the conference I wasn't sure what I should do for her. But," she added with a smile, "now I am."

Naomi Grossman is a freelance writer living in Sharon, Mass. Reprinted from *Na'amat Woman*.

Silver

Continued from page 10

successor has been elected to be the Lubavitcher rebbe. Apparently many of the chasidim still feel that no successor is needed, since, in their eyes, the rebbe himself is due back on earth one of these days.

Messianism is also responsible for the strong opposition of Orthodox extremists to the yielding of any territory along the lines proposed by the Oslo process. The messianists contend that the land was given by the Almighty One and any surrender of it is sacrilegious. They are convinced, therefore, that if any holy soil is given to the PLO the Lord Himself will be moved to intervene, and will send down the Messiah to stop it.

In the meantime they are adamantly opposed to any territorial concessions. In the *Algemeiner Journal* Tzvi Kolitz

deplores that kind of attitude, which he calls fanaticism. He thinks that it may have disastrous consequences.

Yiddishist goes to Yale

One of the writers of the *Forward* is Dr. Hirshe-David Katz, who for years headed up the Yiddish department at England's Oxford University. The *Forward* announced that Dr. Katz was invited to be guest professor of Yiddish at Yale University.

His other activities: lecturing on Yiddish at the University of Vilna, in Lithuania, and a trip through Russia, Lithuania, and Latvia, to record Jewish memories and the Jewish folklore of those areas.

Rabbi Sam Silver may be reached at 2309 NW 66 Dr., Boca Raton, FL 33496.

Hofmann

Continued from page 12

no matter who I'm dealing with. If that's the case, though, it certainly does behoove me to be a good representative of

Judaism, doesn't it? Somebody's whole perception of what a Jew is may rest on me.

Herschaf

Continued from page 12

Italy, here on a visit told me, "I love living Lubavitch in Rome with my family." Another guest was a rabbi from Australia. Interestingly, a professor from Columbia U. School of Journalism kept darting in and out. He said "When we arrived by car our 3-year-old was asleep, thus my wife sat in the car with him. I rushed out bringing her food." Then she walked in with her tot. "Purim with Lubavitch is worth the small effort," he added.

This kosher Persian palace, The Village Crown, had sectioned off the rear for Lubavitch with a heater near the ceiling. No one was cold. The cheer here was at the top of the thermostat!

Immediately in front was another section, where a Shevis Brocha event was being combined with the Purim joy. In the initial front restaurant masks were dotting each small table that were all busy with couples wining/dining and in celebration.

Meanwhile, back at Lubavitch, no one was leaving as post food prayers were being led by Rabbi Shmotkin. L'Chaim!

Mystery Person

Do you know who's who?

- The Mystery Person is very Orthodox and you know it.
- The Mystery Person has a bright future.
- The Mystery Person's talent is muscular.
- The Mystery Person is not Michael Jordan.

All Mystery Persons are limited to North American Jews. Winners of the Mystery Person contest will receive a two-month subscription, the equivalent of \$8 if not a subscriber, or, if a subscriber, a two-month extension of their subscription. Once appearing in the contest, that same individual will not be repeated as a Mystery Person. All correct answers are considered winners, not only the first received.



Gordon book based on biased sources

Reviewed by MORTON I. TEICHER

The Gun Runner's Daughter, by Neil Gordon. New York. Random House. 1998 318 pp. \$24.

This confused and confusing novel mixes distorted fact with incredible fiction. The anti-Israel diatribes are a puzzling cause for irritation until the end of the book when "Notes on Sources" appears. It then becomes clear as to where the author, Neil Gordon, gets his tarnished prejudices. The first source he cites is Noam Chomsky; the second is Leslie Cockburn and the third is Andrew Cockburn. All of them are notorious Israel bashers. The result of relying on these partisan distorters is a mish-mash of slanted material set into a story that is replete with wild events that are hardly credible.

Central to the tale is the unlikely love affair between Allison Rosenthal, age 27, and David Treat Dennis, known as "Dee" who is three years older than she. Allison is the daughter of Ronald Rosenthal, who is the "gun runner" in the title of the book. He has been indicted for violating the Arms Export Control Act by allegedly selling illegal arms to Bosnia. Dennis, in the U.S. Attorney's office, is his chief prosecutor. We are asked to swallow the idea that *The Gun Runner's Daughter* is having a torrid romance with the lawyer who is leading the legal proceedings against her father and, moreover, that the love

affair gets hotter and hotter as the trial proceeds.

Allison starts a second affair while she is still involved with Dennis. This time, her lover is Nicky Dymitryck, a left-wing reporter. He is determined to prove that the Clinton administration is clandestinely embroiled in the secret sale of weapons just as the Reagan administration had been complicit in Iran-Contra. Dymitryck's real target is a former official of the Clinton administration, now running

for U.S. senator in California.

Neil Gordon is a South African who has lived in Scotland, France, Israel and the United States. He is now a New Yorker and *The Gun Runner's Daughter* is his second novel. He would do well to find themes that mask his jaundiced judgements.

Dr. Morton I. Teicher is the founding dean of the Wurzweiler School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

Comic book good reading

Reviewed by SYBIL KAPLAN

The Adventures of Mendy in: 'Grandma's Seder Plate is Missing,' illustrated by Stan Goldberg, colored by Barry Grossman, written by Leibel Estrin, Mendy Comics (1328 President St., Brooklyn, NY 11213), \$9.95 paperback, 32 pp., Feb. 23, 1999.

It's been years since I read comic books and they weren't like this! The pioneers in Jewish comics, Mendy Comics, published from 1982 to 1985 and did not start again until 1996. Now the strip is syndicated in Jewish papers around North America and has inaugurated a new series with this special Passover edition.

The Klein family is preparing for Passover and then the father announces their guests will be the Klutz family who

are just what they sound like. The Klein family enlightens them about Passover but Grandma's seder plate disappears until the Klutz family are enlisted to find it.

The graphics are done by a colorist whose experience includes Archie Comics, Marvel, Disney and more. Illustrations are done by an artist who worked with Marvel Comics and drew most of the Archie titles and covers. Leibel Estrin wrote the original *Mendy and the Golem*, and has written a number of other books.

This would make a great afikomen present for any youngster and the adults might be sneaking a read at this comic after the seder, so keep your eyes on it!

Zoberman

Continued from page 16

ish spiritual journey — as also one's Jewishness — and a person need not be confined to one venue.

Rabbi Lawrence A. Hoffman, the noted professor of liturgy at New York's Hebrew Union College and co-editor of the *Festschrift* which he so nobly initiated, sums up in his inimitable way: "What all the essays share is a spiritual affinity for what Gene has been to us — and he has been many things, as these pages make clear. But through his many roles, he has shone brightly as a beacon bidding us to think clearly and to brave the heavy seas where thinking gets done about things that are unseen, often wild, and ever awesome."

Rabbi Israel Zoberman is the spiritual leader of Congregation Beth Chaverim in Virginia Beach, VA.

Letters

FREEDOM OF THE PRESS — *The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 238 S. Meridian St., Suite 502, Indianapolis, IN 46225, e-mail: jpost@surf-ici.com. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.*

Fairness sought in news of Russia

Dear editor,

A photo on the front cover of your Feb. 17 issue, labeled "Not in Germany" makes it look like all or Russia is rising up to obliterate the Jews. The photo was published without an accompanying article describing who, what, where or when — the facts about this demonstration. Anti-semitism is a fact in Russia that requires brave and sober resistance. But, this kind of photo journalism just patronizes petty prejudice of American Jews toward Russia.

There is an unknown number, that is safely between .5 million and 2 million, of Jews in Russia who will never leave for every kind of reason under the sun. Economic, social, fraternal and cultural ties make Russia (including the Ukraine and Belarus) the right place for a large number of people to live, raise their children and hope for a better world. Russia is an enormous, rich and great country with a future that many of us believe in. The new freedoms have opened the pulpit to every kind of rhetoric that mankind is capable of, including the tried and proven practice of scapegoating.

What good is done by pandering to ignorance and prejudice about Russia? Do you realize that since perestroika, Judaism is undergoing a renaissance in Russia? New schools and synagogues are appearing, Yiddish and Hebrew are being taught. Israel is establishing powerful cultural and economic ties to Russia.

No, you don't realize, because you turn a blind eye to Russia and see only "the old country", a place to be left behind. When I worked to promote a certain Yiddishist school in St Petersburg, I was thoroughly snubbed. I was shocked and disheartened to learn that, actually, American

Jews are not interested in "our brothers" in Russia.

How about some journalism that evokes empathy and support for the Jewish renaissance in Russia? There is a great deal of good going on in this great land despite the turmoil and instability. Most all of us descend from the Jewish population boom of the 16th through 19th centuries that spread beyond the Pale of Settlement to all corners of Russia.

The history and future of Russia are a part of our history and future. This is a vast land with a rich language and tradition no less a blessing than the English language and its history.

American Jewry, a little stagnant and smug in its affluence and complacency, could participate and be renewed by the struggle for renewal going on in Russia today.

The mainstream press reports only negative sensations from Russia. Must the Jewish press also stoop to this level of disservice?

David Kachuck

Director,

Association for Business with Russia

Raleigh, NC

by e-mail

Rabbis Menitoff in 2 movements

Dear Editor,

As you may have noticed, there are two Rabbis Menitoff in your February 10 cover story: one who is quoted and one who is pictured. One is Reform and one is Conservative. I believe a correction is in order.

On another matter, you mention that Gwyneth Paltrow is descended from a long line of rabbis, however you have not answered the obvious question: is SHE Jewish?

Rabbi Daniel Pernick

Beth Am Temple

Pearl River, NY

Kaplan

Continued from page 16

been recognized as one of the greatest collections of Judaica. The document described a Jew dispossessed of his land by a feudal lord, his son slain in a forest while going to work and the man had requested a letter or referral to Jerusalem.

The author discovered it was Normandy's capital, Rouen, where the man had lived and became intrigued enough to study from 1978 to 1985 and to write, in French, a literary culture of the Jews of Rouen within the context of social, political and economic life.

He discovered 17 streets of Jews in Normandy and surveyed the sites with Jewish attributions. This, in turn, led to this book on the Jews of Normandy and now there are 85 known streets of the Jews and pertinent sites in

Normandy, many earlier than the Middle Ages.

Dr. Golb writes in his preface that he hopes this work might serve as "a stimulus for historians of Medieval Europe to reconsider the prolonged silence on the subject of the cultural achievements of the medieval western European Jewry." He tells us there is even a project, inexplicably blocked, to install a permanent exhibition within the crypt of the School of the Jews at Rouen on the history and culture of the Jews of medieval Normandy.

Nevertheless, this work is a fascinating reading of materials hitherto unknown. There are 19 maps, illustrations and photographs collected by Dr. Golb, a University of Chicago professor, distinguished author and authority on the Dead Sea Scrolls.

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Book Reviews

13th Appelfeld novel powerful, perceptive

Reviewed by MORTON I. TEICHER

The Conversion, by Aharon Appelfeld, New York, Schocken Books, 1998. 229 pp., \$22.

In 12 previous novels, Aharon Appelfeld convincingly demonstrated why he deserves to be considered as a leading Israeli novelist and as a chronicler of the Holocaust par excellence. Perhaps it would be more accurate to say that his subject is the period just before the Holocaust, which is when *The Conversion* and several of his earlier works took place.

This latest novel is set in Neufeld, a small town in Austria, where a number of the Jews have become apostates. As the story opens, Father Merse who has succeeded in converting a number of Jews is baptizing Karl, the Jewish protagonist.

Karl is joining his two gymnasium friends, Martin and Freddy, who were converted some time ago. They went on to become a lawyer and a doctor but Karl's parents could not afford to send him to university for advanced study and so he became a municipal civil servant. His faithful diligence has moved him up the bureaucracy ladder to the point where he is on the verge of achieving the highest position to which he can aspire — municipal secretary. Only one thing stands in his way — his Jewish identity — and to remove this obstacle, he converts.

His decision was facilitated by his mother having sanctioned it for purposes of career advancement and by the fact that he never entered a synagogue after his bar mitzvah. Also, he was following the example set by his friends and by many other Neufeld Jews. Nevertheless, he was troubled; he maintained his positive feeling for Jews and defended the Jewish shopkeepers of the town when a developer wanted to tear down the area of their stores to replace it with a modern town center. His stance evoked anti-Semitic reactions and eventually caused him to resign.

As these developments unfolded, Karl's relationship to Martin and Freddy went through several vicissitudes that are described with great

sensitivity. Also, Gloria, the family servant who left after his parents died, returns and despite the fact that she is much older than he is, they begin to live together. They leave Neufeld en route to Cracow but along the way they decide to get off the train in Rosow, the village where Karl's mother was born. They settle there but cruel anti-Semitism ultimately brings a tragic ending.

One possible explanation of this book is that Appelfeld decided to provide a fictional version of the thesis set forth by Daniel Goldhagen in his provocative book, *Hitler's Willing Executioners*.

Goldhagen asserted that racially motivated anti-Semitism had eaten so deeply into Germany's culture that it produced a mentality of exclusion and elimination. Accordingly, ordinary Germans perpetrated the Holocaust not because they were forced to but willingly and without

moral scruples. What Appelfeld appears to be saying is that Goldhagen is correct and that his characterization of Germans applied to Austrians as well.

This powerful novel persuasively attests to the almost endemic anti-Semitism of the Austrians showing just how ubiquitous it was a generation or more before the Holocaust erupted.

With *The Conversion*, Aharon Appelfeld continues to make a significant contribution to our understanding of the undercurrents in the pre-Holocaust era that made possible the slaughter of six million Jews. This important book deserves widespread attention.

Dr. Morton I. Teicher is the founding dean of the Wurzelweil School of Social Work, Yeshiva University and Dean Emeritus, School of Social Work, University of North Carolina at Chapel Hill.

Inspiring women's lives told

Reviewed by SYBIL KAPLAN

The Journey Home, by Joyce Antler, Schocken Books. \$16 paperback, 410 pp., Oct. 20, 1998.

This book was published as a hardbound in March of 1997 and now it is wonderful to have it available as a paperback, because it chronicles the achievements of a wide variety of young women, American Jewish women, whom Antler considers "in exile, but now they are journeying home."

She goes on to state her thesis that "Jewish women have been marginalized or ignored in most surveys of American Jewish history." To rectify this, she presents more than 50 American Jewish women "whose lives throw the larger movements of twentieth-century history into bold relief."

From the Ghetto and Beyond (1890-1930) includes women like Mary Antin, Annie Meyer, Rose Schneiderman and Henrietta Szold. *Wide Worlds* (1930-1960) includes Edna Ferber, Gertrude Stein, Ruth Gruber and Gertrude Berg.

Probing the Tradition: Feminism and Judaism (1960-1996) includes Bella Abzug, Letty Cottin Pogrebin, Sally Priesand, Cynthia Ozick, Wendy Wasserstein.

They are fascinating portraits; they are wonderful role models in most cases for today's young women (hence a great bat mitzvah gift).

The Jews in Medieval Normandy by Norman Golb, Cambridge University Press, \$49.95 hardbound. 620 pp.

Don't be put off by the scholarly tone of this work. Although it is "a social and intellectual history," it will have relevance to many readers.

The author discovered in the 1960s some documents from Europe that were part of the Genizah collections in Cairo (a storage place where sacred Jewish works are kept if they are not buried when they are worn out). This particular collection of 25,000 documents was partially transferred to Cambridge University in England and has

Continued on page 15

Spiritual journeys charted

Reviewed by RABBI ISRAEL ZOBBERMAN

Jewish Spiritual Journeys (20 Essays Written To Honor the Occasion of the 70th Birthday of Eugene B. Borowitz). Edited by Lawrence A. Hoffman and Arnold Jacob Wolf. Behrman House. 1997. 200 pp.

What a meaningful way to honor a beloved and respected teacher and friend, but to invite kindred spirits to reflect upon their respective spiritual journeys, particularly when the celebrant is no other than one of our premier contemporary theologians!

Professor Eugene B. Borowitz from New York's Hebrew Union College-Jewish Institute of Religion, who is the founding editor of the *Sh'ma* journal, has deepened our understanding of the uniquely Jewish covenantal relationship between God and the people of Israel.

The profound impact of the liberal rabbi is deeply felt in the intimate and revealing sharing by his colleagues and former students whose spiritual journeys have been enhanced by the input and guidance of a very special religious person and personality.

We are presented in the compelling volume with a

rich and rewarding array of accounts reflecting the life experiences of Reform rabbis, some more well known than others, all inspiring us with their particular and poignant dramas of religious development and spiritual toil. Male and female, including gay and lesbian, in the pulpit, academia and organizational work, the common thread running through these diverse lives is an extra measure of devotion and commitment to Israel's covenant with the Divine which Rabbi Borowitz admirably managed to elucidate and enlarge to a baffled and challenged generation in the throes of a secularized Western society and a changing Jewish world.

The idea of charting one's spiritual journey is worth emulating at large as a beneficial exercise in focusing on an agenda that while Jews are mindful of, they are not conditioned to formally discussing and may even regard as being a non-Jewish activity. Though it is evident from the book's collection of individual sharings that there are a variety of ways to express a Jew-

Continued on page 15

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